

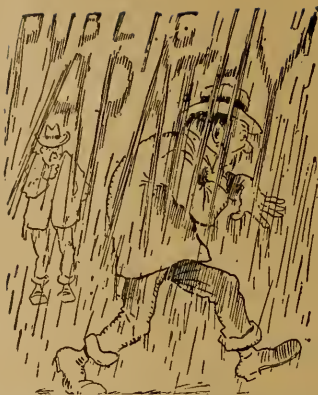
IMPROVEMENT ERA

Organ of the Seventies and the Young Mens
Mutual Improvement Associations



Vol. XI. MARCH, 1908. No. 5.

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IMPROVEMENT ERA.

VOL. XI.

MARCH, 1908.

No. 5.

THE PHILOSOPHY OF FAITH AND WORSHIP.

BY WILLIAM HALLS.

Why should men exercise faith? Why engage in Divine worship? In this age of education and philosophy, with a learned skepticism or "higher criticism" seeking to cast a doubt on the truth of the scriptures, it may be well to consider what intelligent reason underlies these principles.

If asked why we ride on the railroad cars, we might answer, because that is the easiest and quickest way to travel; if, why we build a bridge across the river, we would say, because the safest way to cross is over a bridge. For many other things we do, we might give a good reason.

But if asked why we build a chapel, and meet to sing and pray, and worship an object above, whom we neither see, hear nor feel with our material senses, many a good Christian might hesitate before giving an intelligent answer. Not that no good reason may be given, but because many of us worship all our lives intuitively, or, as a matter of tradition, without thinking of the reason why.

We know many things in nature to be true that we cannot easily explain. For example, two plants are growing side by side in the same soil, drawing their life apparently from precisely the same elements: one is good to eat, and if taken into the stomach will sustain life; the other is deadly poison, and if eaten will de-

stroy life. Of a pair of twins, one has black hair and a very dark skin, the other has red hair and very fair skin. The vocal organs in all men are constructed on the same principle, yet no two voices are alike. These, with a hundred other things, are true, yet not easily explained. If we are conscious of so many natural truths that we cannot explain, may we not be equally conscious of inexplicable spiritual truths?

The skeptic ridicules the Christian for his credulity, and pities him for his simple faith and blind obedience. But is not the skeptic just as much a child of faith in natural things as the Christian is in spiritual things?

The skeptic, who prides himself on his freedom from superstition, who takes nothing for granted, who will see the depth of the pool before plunging in, who takes no chances of being imposed upon, when he becomes sick, goes to a doctor, who tells him he has a certain disease, that he can help him, that it is a serious case, and any further delay may prove fatal. How does he know that the doctor is telling him the truth; that he is not imposing on him, for professional or selfish purposes? Can the doctor prove his word? that is impossible; yet the man puts himself under his care. He who will not exercise a particle of faith in the word of a doctor of divinity to save his immortal soul, exercises a simple, child-like faith in the word of a doctor of medicine to save his mortal body.

A man wishes to travel from Salt Lake City to Liverpool, he buys a ticket for New York, and boards a car. On his way he passes through several large cities; he doesn't know which of these is New York until he is told. Of all the steamers in the harbor, he doesn't know which is bound for Liverpool, until he is told. He lands in a large city which they tell him is Liverpool; it may be London, for aught he really knows. From the time he leaves Salt Lake City till he arrives in Liverpool, there is no second of time when he really knows where he is, or in what direction he is moving; he gets off this car onto that, goes here and there, does this or that as he is directed, in simple faith and blind obedience. It is hard to imagine anyone in a position of more helpless dependence.

A company of farmers wish to bring water onto a certain

tract of land; they engage an engineer who surveys a line for a ditch. He tells them he has allowed so much fall, and if they make the ditch on that grade the water will run all right. How do they know that is true? Can he prove it? that is impossible. Yet they spend thousands of dollars without the possibility of knowing they are right till they see the water running in their ditch. The exercise of this faith is essential, as without it no work would be done, and no water would reach their land.

In the natural world, without the exercise of faith, the wheels of progress would cease to turn; business would be paralyzed, and human life become extinct.

As in the natural world, so in the spiritual, men must move by faith, or not at all. When Noah predicted the flood, he could give no proof that his word was true; it was a matter of faith with him; as we read, "By faith Noâh, being warned of God of things not seen as yet, prepared an ark to the saving of his house."

When Moses predicted the destruction of the firstborn of Egypt, he had no proof beyond his word; and this prediction was of a nature very hard to believe. If he had foretold a pestilence that would be general in its effects, they might have believed him, as they had suffered from several plagues before; but to say that a scourge would pass over the land, and select just the firstborn in every house and slay him, while all the rest, in every family, without exception, would escape, was contrary to experience, reason, and common sense. When the destroyer passed over, he would not be likely to know Hebrews from Egyptians; he would be governed by the sign given him, and when he saw blood on the door-post, he would pass that house by; so, if any of the Egyptians by faith had sprinkled their door-posts, they would have saved their firstborn, and if any Hebrews, through lack of faith, had failed to use the sign, they would have lost their firstborn. They were saved from natural death by faith, obedience, and the blood of the lamb, which was a perfect type of things to come, as the Christian is saved from spiritual death by faith, obedience, and the blood of the Lamb.

When an angel announced to Joshua that by the blowing of ram's horns and shouting, the walls of Jericho would fall, he had

no proof, and such a thing seemed unreasonable. Joshua had to move entirely by faith.

Jesus said, "My doctrine is not mine, but his that sent me: if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The only way to prove the truth of that promise was by obedience through the exercise of faith, putting it to the test. The same in this dispensation; when Joseph Smith announced to the world that he had been called of God, and given authority to preach the gospel and organize the Church of Christ, and he called on the people to believe on the Lord Jesus Christ, repent of their sins, and be baptized for the remission thereof, and promised them that they should receive the Holy Ghost, and should know that the gospel is true, and that he had been called of God, the proof lay entirely with the people in putting it to the test. That the Saints in the days of Christ received a witness of his divine mission, that he was the Son of God, and the Redeemer of the world, is evident from the fact that they endured all manner of trials, even unto death, rather than deny their testimony. That the Saints in this day have received a witness of the divine mission of Joseph Smith, and the truth of the gospel, is also evident, from the fact that the elders of the Church are willing to leave everything, and go without salary, at their own expense, suffering all manner of hardship and persecution, taking their lives in their hands, to preach the gospel; and that those who receive their testimony are willing to leave everything, and gather to the body of the Church, making sacrifice of all things for the gospel's sake, at the same time bearing a humble testimony that they know the gospel is true and that Joseph Smith is an inspired prophet of God.

There is no doctrine, theory or principle whatever, either temporal or spiritual, that can be proved true, only by experience through the exercise of faith. This is not merely a law, it is an absolute, eternal condition; it is not the work of designing men; it is a necessary, self-evident truth. It cannot possibly be otherwise. It cannot be changed nor modified in the least by any decree of the powers of earth or heaven. The infidel says to the Christian, if the gospel is true, as you say it is, why does not the Lord make it known to me? Simply because that is impossible; a

knowledge of truth cannot come to us by some gracious gift, as a special favor. Faith may come by hearing, but knowledge comes by the exercise of faith. By a strict compliance with the law involved in the condition, we solve the problem, and verify the truth of the proposition. Faith is the gift of God, and is offered freely to all men, but cannot be forced upon them. The will of man is supreme; by his agency, he can accept or reject the offered gift. This makes him a responsible, accountable being. If he had not the power to believe, he could not be condemned for unbelief. Jesus says, "He that believeth not shall be damned." There must be a principle of justice underlying such condemnation.

Seed is sown in the earth, and by a natural process are developed the bud, the blossom, and the natural fruit. So faith is sown in the soul, and by nurture and cultivation is developed the spiritual fruit, a knowledge of the truth.

We would not expect to get a full grown tree, a hundred years old, in a second of time; neither would we expect a full grown man without a natural growth from infancy. Though the creation of Adam and the birth of Jesus may be involved in more or less mystery, the fact is, there was no exception in their cases. If Adam could have been created a full grown man with all his faculties fully developed, with a knowledge of good and evil, becoming as the Gods, without having gone through the natural stages of development, then all men might have been created in the same way, and there would have been no need of male and female, the pains of maternity, the care of infancy, our schools and all our institutions of learning. Our juvenile blunders and the follies incident to ignorance and inexperience might have been dispensed with. This theory is so obviously absurd that no sane person can believe it, but it is no more absurd than the theory that a full knowledge of the truth can be gained without obedience to the law by which it comes. Those who ignore the principle of faith, rebel against the inevitable, put themselves out of harmony with eternal law, become a law to themselves, and compass their own undoing. The wheels of time cannot veer, nor the forces of the universe side-track, to suit the vagaries of skepticism.

In regard to worship, we know that all races of men worship

in some form. Veneration seems to be inherent in man; he is impelled by nature to worship some object that he conceives to be superior to himself. This is a divine attribute, and when exercised intelligently in the worship of God is an effectual means of spiritual growth. But when perverted may become a means of debasement. Every good thing may, by perversion, be turned to evil. Love, though divine and essentially good, when turned to jealousy, is the basest of passions. We never discard a good principle, because it may be used for evil. Many people ruin themselves and others by going into debt, yet most of the world's business is done on credit. Many become nervous dyspeptics by over-indulgence; but we don't stop eating and drinking on that account. Notwithstanding the many divorces, infidelity, and abuse of the marriage covenant, men and women continue to marry. The senses through which we receive the most exquisite pleasure, may also give us the most intense pain. Divine worship is indispensable to spiritual growth, yet in its perversion it has caused the most evil the world has ever known.

One very important mark of distinction between those who worship God "in spirit and in truth," and those who worship idols, is the difference in their attitude towards those who do not worship as they do. It is the will of God that all men be free to use their agency without constraint; and those who worship him, however careful they are to guard their own freedom, are just as careful of the rights of those who do not worship as they do. And no true disciple of Christ will use any power but persuasion and kindness, to induce others to worship as he does; while those who worship false gods, when persuasion fails, will use force to compel others to do as they do. This intolerance has brought the principle of reverence into contempt, till many believe it is intrinsically evil. It is true, it has numbered its martyrs by thousands, and its victims in battle by millions.

In the light of history, many feel alarm at the prospect of the Church of Jesus Christ of Latter-day Saints becoming a power in the land, lest that power should be used to curtail the freedom and bind the consciences of their fellowmen. Judging the future by the past, there seems good ground for such fear; it seems to be the nature of man, when he has power, to coerce his fellowmen.

This is not only so ecclesiastically, but also in political, social, industrial, and commercial affairs. As the outstanding boy is pelted to bring him into the ring, so the man is boycotted or ostracised to force him into the union or combine.

But as far as the Church of Christ is concerned, there need be no fear, for it is founded on the democratic principle of common consent. "We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may." (*Eleventh Article of Faith*.) The gospel is a "perfect law of liberty;" it is a fundamental principle in God's government, and any departure from it would destroy the Church.

Satan, knowing the power of this principle, has invented a thousand devices as objects of worship to lead men away from God, insomuch that for many generations the whole world wandered after the beast, and worshiped his image. The first of the ten commandments given to Israel through Moses was to call them from their idols to the worship of the true God. One object of the gospel, as restored by an angel from heaven in the last days, as recorded in the 14th chapter of Revelation, is to call all nations, kindreds, tongues and people, to "Fear God and worship him who made heaven, and earth, and the sea, and the fountains of water." In this principle, Jesus set all men an example. When Satan offered him all the kingdoms of the world if he would fall down and worship him, he refused the offer, saying, "It is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus not only prayed to his Father himself, but taught his disciples also to pray, saying, "seek and ye shall find, ask and ye shall receive." "Pray to your Father in secret, and he will reward thee openly." "Watch and pray, lest ye enter into temptation." If it were necessary for him who was without sin to constantly pray to his Father for strength, how much more is it necessary for sinful men to pray!

There are many examples in the scriptures of blessings received through prayer; and in this dispensation, the blessings that came to Joseph Smith, and through him to the Church, have come in answer to prayer.

The saints in this day are required to call their families to-

gether morning and evening, to bow in prayer and praise to God; and also to meet on the Sabbath, to worship God in songs of praise and prayer, to partake of the sacrament in remembrance of the atonement of Christ, and to receive instructions in doctrine, in theory, and in their duty to God and each other, from the elders, as they are inspired by the Holy Spirit. By withdrawing themselves from the cares of the world, and humbling themselves before God, their souls are brought into harmony with the divine Spirit; they are impressed with greater love to God, and charity for each other. The Spirit of God is poured down upon them; their testimonies strengthened, their faith increased; the sick are healed, the spiritual gifts of the gospel enjoyed. They separate with renewed determination to keep themselves unspotted from the sins of the world. The results are love, union, peace and prosperity, in their homes and communities. That the observance of these principles is necessary is shown in the conditions of those members of the Church who neglect family prayer, and fail to keep the Sabbath day holy, and who do not meet in public to worship God, and receive instruction. They become indifferent, neglect other duties, become weak in the faith, and drift away with the multitude down the broad road to destruction.

So great are the weaknesses of the flesh, so many the temptations of Satan, and the inducements to sin, that, in order to practice the self-denial, and make the sacrifices necessary to walk in the narrow way that leads to eternal life, men must not only on Sunday, but every day in the week, in all the affairs of life, lean upon the Lord, and seek the guidance of his Holy Spirit, through the exercise of faith and humble, earnest prayer:

“Prayer is the Christian’s vital breath, the Christian’s native air;
His watch-word at the gates of death; he enters heaven with prayer.
No prayer is made on earth alone: the Holy Spirit pleads,
And Jesus, on the eternal throne, for sinners intercedes.”

Mancos, Col.

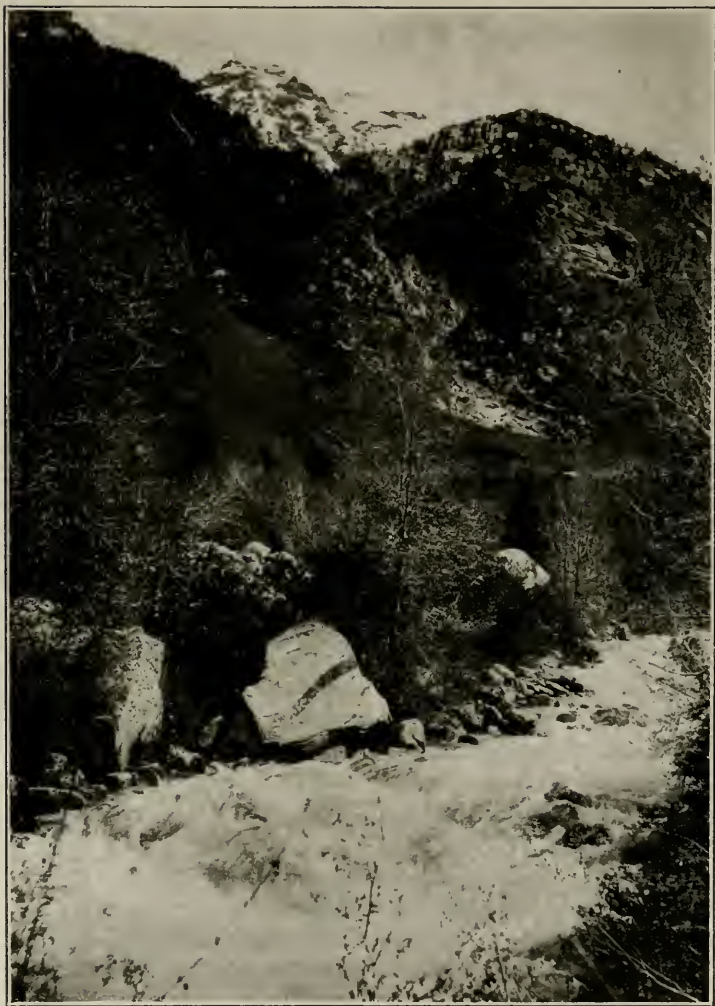


Photo by C. R. Savage.

Wasatch Mountains.—In Cottonwood Canyon.

“A restless tributary plunging to the sunset sea.”

WHAT OF THE HOME-COMING?

A NARRATIVE BASED ON REAL LIFE.

BY D. H. FOWLER.

The Virginia creepers were pushed aside by a shapely feminine hand, and a pair of hazel eyes peered from behind their thick recesses. There was mingled in their depths a look of expectation, joy and sadness. Their owner, after a long, eager glance down the paved walk, sank back in a seat hidden from view by the trailing creepers which overhung the veranda at nearly every point. She sat in deep thought. All day she had gone about her household duties as one in a dream. She could not realize that tomorrow she must look on his face for the last time—till he returned, two years or more hence, bearing sheaves of success and glory that come from duty well done. If she could only fall into a deep slumber, and so remain till time should drag out its slow cycles! Still she would not lay a straw in his way. He had been called to go forth in the face of a frowning world to represent a cause for which his parents and hers had sacrificed much. She felt, also, that there was glory in the end for them both, if she remained true and faithful to him, during the long separation.

She was roused from her reverie by a well-known step on the pavement, and a moment later confronted by a broad-shouldered, manly youth. She had stepped from her cover to greet him, and stood in the glow of the setting sun whose touch like that of Midas changed to gold her crown of gold-brown hair. It revealed a form slightly taller than the medium of her sex, but withal so well moulded and symmetrical that at once one was struck with its simple beauty. Her face was lighted by the delicate crimson on

her cheeks, and her lips were of the proverbial rose-bud type, specially designed to tempt the sterner sex.

She gave him her hand, and tried to hide her real feelings behind a faint smile.

"How late you are tonight! I suppose you had business so much more important than this that you were justified in remaining away as long as possible?"

"Thank you," he returned with a sad smile, "I have received so many thrusts of late that my heart is pretty well calloused and can receive one more quite gracefully, I hope." And he took the proffered seat by her side. She cast a smiling glance into his face which portrayed to his love-sharpened eyes more than she had deigned to admit before. The look rewarded him for all his past efforts to gain her affection.

"You are still inclined to take my observations in their most serious light," she said apologetically. "You must learn to look on the sunny side of life, and remember you are going to scatter light to a world that we believe has less than we have."

"I had almost forgotten there is any sun, at times, during the events of the last few days; especially when my thoughts turned to this bower. But you are right. I am to be a carrier of increased light to a people who do not feel its need on the activities and researches of modern life. They cannot conceive of the idea that the great All-wise would deem it necessary, in this professedly enlightened day, to illuminate men with the heaven-light that comes only from His divine presence. And yet I have a feeling of joy and satisfaction in my heart that I never experienced while engaged in the activities of common business pursuits. Tomorrow I leave behind me an aged father, an invalid mother, brothers and sisters, friends, and life associates, chances of worldly gain, and last, but not least, your own dear self." Here she feigned to be re-arranging the folds of her gown, so that her eyes failed to meet his. "God willing, I shall be parted from them at least two years," he continued. "During that time I shall pay my own way in the world, as hundreds of our missionaries have done before me, and give my time and energies to the work of proclaiming a new message of heaven-revealed light to an ungrateful world. Few will believe my words; many will revile, scoff

at, and falsify me, as they have always done to our people, and all advocates of new truth ever since time was. Yet in the face of all, I feel in my very soul that if I betray not this trust, and execute well this commission, that the great Rewarder of all who answer duty's call, will prosper me beyond my fondest hope."

"Yet it seems hard to spend two of the very best years of your life isolated from your friends. But, of course, I would go if I were in your place," she ventured.

"I have but one regret, and that is leaving you behind. O Marval, I tremble to think what changes there might be *here* when I return. Yet, I cannot ask you to remain true to me; you may meet someone with whom it would be to your advantage to cast your lot. And yet, I cannot bear the thought. It pierces my heart like a point of steel to think of you by another's side. Marval, speak to me. Don't you see how I have loved you since first I came into your path? Ah, but I should not ask it." And he struggled to master his feelings.

Slowly she raised her head and met the gaze of ardent love. Marval Hall clasped her hands across his shoulders and the glow of her face lit his inmost soul. Their eyes met, and almost simultaneously the golden head fell on the clasped hands, and the supple form trembled convulsively.

So, rascally Cupid of ancient renown bound together these two hearts which had fallen prey to his wily archery.

The sharp ring of the telephone brought them back from this reverie to cruel earth. She raised her head and sank back in the settee.

The answer was satisfactory—so much so that it exceeded his most sanguine hopes. Still, no word had she volunteered, and he longed to hear some expression from her lips. But he was cautious.

"O that I had a right to ask you to wait. But the sacrifice is too great. I cannot! I cannot!" he exclaimed, and impulsively clasped her slender hands in his strong ones and clung to them as one clings to a treasure that any moment may be torn away forever. Again the hazel eyes raised to his, and one word escaped the parted lips—"Why?"

Again her eyes fell, and she drew back as though maiden modesty had exceeded her bounds. The ardent wooer was quick to grasp the significance of the single monosyllable.

A kiss was his impulsive reply, and never was reply more eloquent. They sat and talked of future bliss, after duty should have had her claim upon his activities. And they almost forgot, for a time, that twenty-four hours would see him with his back turned on their dear old Utah home.

The next day was a memorable one for our Elder. In the forenoon he attended to some miscellaneous preparations for the journey, and checked his baggage. Six-thirty p. m. saw the pair at the railway depot. They had twenty minutes only to wait, yet neither had aught to say, except that at times half meaning sentences would escape from the lips of one to be answered by the other in the same far-away manner. Soon two other elders arrived, and Marval attempted to smile, and politely recognized them as they were being formally presented.

The train rolled into the station and stopped. The elders boarded it and chose their seats, placed on them their small grips, and returned to step their feet again on native soil, and there greet for the last time those whom they held near and dear. One of our heroes had his grey-haired mother on whose lips to press his parting caress, and from whose lips to receive his last benediction: "God bless you, my son; he will, if you do your duty." The third elder was from Idaho, and had passed through his parting the day previous. The "all-aboard" of the conductor rang out on the air, our hero's lips met Marval's in a heartfelt kiss, and he sprang to the steps of the car and watched the beautiful, dejected form of a young girl walk slowly away, as one in a dream. The train swung round a curve, and she was lost to sight. He had turned his back on his home, and something within him seemed to say, "perhaps forever!"

Two travel-stained youths stopped in front of a large, cross-less church. It was the third day since their parting from the stronghold of the Saints. The June sun shone through the smoke of a metropolitan city. Their thoughts had been somewhat di-

verted from their loved ones left behind, by the ever-changing scenes that came to view along the way. The spectre of the great, murky cities contrasted greatly with the clear mountain air of their beloved Zion. One of their number had dropped out of the company, a thousand miles behind, to make his way to another field of labor.

So, as these two stood at last at the headquarters of that particular mission, they raised their eyes to the stately building and read the inscription, "Church of Jesus Christ of Latter-day Saints." They ambled up the stairway of the office department, and soon faced the office clerk. They were informed that the mission president was out of the city. Our Elder asked for paper, and sat down to inform *her* of his safe arrival, and to enlarge upon some of the new scenes through which he had recently passed, closing with a few tender sentiments that young hearts delight to exchange.

Three months later, and in a northern city. A group of people stand huddled together on the principal business corner. They seem intently listening to what appears to be a recital of peculiar interest. The earnest tones of the speaker float out on the evening air.

"It is a message of the greatest importance to all mankind, if they but understood it," he was saying. "It is essentially a message of truth, and mankind have never looked favorably on that, at the first. Galileo was persecuted when he declared the earth was not the centre of the universe, but was one of a family of planets which revolved around the sun. Columbus was called a fool for thinking he could sail around it. Even the Savior of the world was hounded and killed because his message did not agree with the accepted dogmas of the hypocritical Pharisees; yet his teachings were as far above theirs as the heavens are above the earth. The poet, Oliver Wendell Holmes, in his estimable poem on 'Truth,' says:

The time is racked with birth pangs; every hour
Brings forth some gasping truth, and truth, new-born,
Looks a misshapen and untimely growth,
The terror of the household and its shame;
A monster coiling in its nurse's lap,

That some would strangle, some would only starve;
But still it breathes, and passed from hand to hand,
And suckled at a hundred half-clad breasts,
Comes slowly to its stature and its form;
Calms the rough ridges of its dragon scales,
Changes to shining locks its snaky hair,
And moves, transfigured into angel-guise,
Welcomed by all that cursed its hour of birth;
And folded in the same encircling arms,
That cast it like a serpent from their fold.

“So the tidings we have to bear to the world are not in accord with the accepted Christian dogmas of today. But does that make them untrue? We bring you the information that God has again opened the heavens as of old, and made known his will to his earth-children. And we hear the old cry of ‘fools,’ ‘imposture,’ ‘away with them.’ Churchmen of today tell us that there is no need of new revelation, but is there? Paul spoke of apostles and prophets to remain in the Church ‘till we all come to a unity of the faith.’ Is Christianity at present coming nearer to that ideal condition, or receding from it? Are there more creeds arising, and all differing from one another, or are they growing fewer? I know of no time in the history of the world when light from heaven was more needed to illumine the problems that confront the Christian world than today. Besides its being logical, it is scriptural. ‘Surely the Lord God will do nothing but he revealeth his secrets unto his servants, the prophets,’ says Amos. Also John, the Divine, saw that a heavenly messenger should come to earth in the last days.

“Now what are the fruits of the teachings of Latter-day Saints? In short, they are these: they adhere to the doctrines of prophets, Christ and the apostles; they stand in the foremost ranks of education; they maintain a high standard of morality in their everyday life, notwithstanding the belief some of you may have to the contrary; they are spiritually-minded. They are honest; and the advanced industrial conditions that prevail among them may well be held up as a standard to the world. These statements are borne out by statistics and actual facts. The man and woman who are disposed to look down on what they please to term ‘Mormonism,’ do not know the *truth* about it. Because one does

not understand an institution is no reason why one should judge it. 'Judge not,' said the Master, 'lest ye be judged.' My people stand for all that is elevating and uplifting, and the time will come that the world will know it."

For more than an hour, he found eager listeners to the message he had to give; and after closing, men came and gave him the welcome hand. They seemed deeply impressed by the earnestness of his manner, and the evident purity of his mind.

During his advent in their city, many people believed his words, and could see in him uprightness and cleanness of life; but few seemed disposed to ally themselves with his creed—it was unpopular.

Time rolled on. Summer had again conquered the icy chill of the frost giants. The Elder and Marval Hall had kept up a continual correspondence. She had been true and faithful. As for him, his heart oft dwelt on the glad meeting when his duty abroad should be finished and he be again returned to the open arms of his loved ones. He felt that each day she was dearer than the last. And what would she say and how would she receive him as he came through the old gate, and up to the dear old vine-covered bower? It would not be long now till these dreams should be realized, he tried to tell himself. The time thus far had seemed to fly on the wings of the wind, for he found an abundance of activities to employ his time, and withal he felt a quiet joy that comes to men when they know their acts merit the approbation of the Perfect One.

But on this particular summer day, as he made his way with measured tread toward his plainly furnished rooms, his heart was singularly sad and his manner dejected. He could not understand why. He thought over the experiences of his trip to the outlying country towns, from which he was just returning. He had been gone two weeks, during which time he had traveled "without purse or scrip" depending on the arm of the Lord to provide him the necessities of life, as in old time. He had found friends who had readily provided for all his wants, as he went from village to village, crying repentance to what he considered to be a generation steeped in false religious tradition, error, and only too often the sins incident to man's fallen nature. He left booklets

in his wake which would inform the reader of some of the principles of the restored gospel, and the will of the Father concerning them. He felt that his expedition had been entirely successful from his standpoint, namely: to warn the children of men. So, as he found himself and companion drawing near their humble abode, he could not fathom this depression of spirit, which he had heard often came to men as a precursor of some impending evil. His fellow wayfarer noted his despondent air, and tried to draw his mind from what he guessed to be the subject of his thoughts. "Cheer up, it will be all right with *her*, if perchance she is the one whom the All-wise has designed to be your helpmeet."

"Brother S ——," he replied, evading the subject, "I cannot understand my mood this morning, myself; I think I shall rest today. Let us borrow Brother P ——'s skiff and sink our cares in yonder river."

(TO BE CONCLUDED IN NEXT NUMBER.)

Independence, Mo.



Photo by C. R. Savage.

Wasatch Mountains—Scene in Ogden Canyon.

THOUGHTS OF A FARMER.

BY DR. JOSEPH M. TANNER.

V.—THE TEST OF GOODNESS AND VALUE, IN HORSES AND MEN.

Last year I tried the experiment of buying a number of four-year-old colts, as it was a year when the work would not be so taxing upon them; with the thought that at five they would be in prime condition for service. The quality of these colts was as diversified as the characters often found among men. Some of them were easy to break. They were good from the start. Others were stubborn and would refuse to move. One lay down for three days and would not budge, and another was mean to strike, and so nervous that it was really dangerous at times to go near him. Within a month or six weeks these extremities began to pass away, and the colts settled down to a measurably steady gait. Some of them, however, were persistent in their determinations not to yield. They are all now what may be called steady work horses, but they still have their differences.

Some of the horses, so easily managed in the beginning, move about as if they had been worked for forty years, and were expecting every day to be pensioned off. Goodness and laziness are synonymous in them. Some of the horses that gave me unusual trouble, and were difficult to manage at the outset, have carried with them into the harness an activity and willingness that make them ideal work teams.

When I look at these horses and think of how they started out, and how they are working now, I wonder if some such characteristics are not peculiar to men. You know you can harness

some men to anything, at any time. They are always willing to be harnessed, even if they are lazy, and don't do much work. Some men are obstinate, self-willed, restless under restraint, in the beginning of their manhood, but when once converted and broken to the higher duties of life they become ideal workers. I imagine that sometimes we are likely to confound lethargy with goodness. We think that men, like horses, who never kick up their heels are really good.

After all, the real test of goodness is to be found in service; and men who are always doing something, who set in motion everything they touch, are the positive characters in life, whose real service is likely to be most beneficial. Men that are always setting things in motion, it is true, may now and then give the wrong direction to some of their energies; they may hurt somebody; but after all, if we find a preponderance of good in them, and the whole tendency of their lives is towards that which is better and higher, shall we not ascribe something of goodness to them? It is very easy to imagine a man against whom nothing in particular can be said. He never started a rock down hill, nor one up hill, for that matter. He does not move things, he is simply moved. He is easily guided, stops when he is told to, and frequently stops when he is not told to. In short, he has no working energy in his life.

When I was a boy, my neighbor, a man of mature years, used to tell the following little anecdote of one of his boyhood experiences: "I was sent out," said he, "one morning to shuck corn, and instead of doing as I was told, I ran off to play. At night, as I approached my home, my father met me at the gate with a willow. I knew what to expect, I had seen him before in the same attitude. I began to plead. I said, 'Father I hain't done nothin'.' 'That is just what I am going to whip you for.' "

That boy's idea of wrong was something positive, a direct injury which he might have done to others. It sometimes happens that people fail to compare what they have done with what they might have done, and the negative quality of wrong doing is not very apparent to them.

I can very easily imagine that some of my horses might have been made vicious for life, or have been made balky, through im-

proper handling. In such cases we attribute their condition to the folly or ignorance of the man who breaks them. It is true, there may be a natural element of balkiness or viciousness; but as a rule we ascribe their bad conditions to improper training. If you have noticed, a balky horse or a vicious horse has a tremendous amount of nerve energy and great will power. When they can be induced to go and take the right direction, they are capable of an enormous amount of service.

How often we meet in life people whom we esteem unfortunate because they are doing the wrong thing; and when they try to do the right thing, they do it in the wrong way! We can see in them high qualities misdirected. They may be cured in this life; they may not be; but this life is not the end, and if this life is not the end, there is hope beyond, and there must be opportunities beyond. There are, then, two things that we must look at in a man: first, the existence of superior qualities; second, the use to which he is putting his talents. If a man has no talents, and therefore few or no temptations, we may say that he is doing nothing bad. So far so good. If we see a man stumbling, sometimes falling, but always trying to keep on his feet, we know that in him there is an inherent power of action, a capacity for doing things. Some day, in time or eternity, he may overcome besetting temptations and turn all his energies to good account.

He may enter the service of the Lord at the eleventh hour and get his reward with those who have been toiling all the day long. I have known a horse that required two months of a season to break him to the harness, and yet in the remaining months did more actual service than the horse of easy going propensities at the outset would do in a whole season's work. It is true that if horses of superabundant energy would only submit in the beginning, they would be much more valuable; but superabundance of energy is very frequently incompatible with the spirit of submission. How hard it is, then, at the outset of one's career, to tell how his energies are likely to serve him, unless, indeed, he has no energy at all! However, right or wrong, and from the standpoint of a purely earthly career, we are compelled to believe that the man whose energies, however great, carry him in the wrong direction, and to the injury of others, is really, after all, more undesirable

than the man who has less energy and is so lazy that he may be guided without effort, and whose services to his fellowmen are really very small. What puzzling things the conditions of human existence are after all. In the life of Jesus, we are often impressed by the good things he found in certain classes, that were discarded by the society of those times.

Alberta. Canada.

THE ANSWER TO DEATH.

(For the Improvement Era.)

The rain drippeth down through the night's heavy gloom,
While we watch with the dead in the dim-lighted room.
And why should we whisper,—and why should we yearn
For the mother whose child can never return?

O passionate life, and O sorrow-hushed death,
Whence cometh the stillness? Whence goeth the breath?
Is't all a foul riddle which no one may read?
Say, what is life's dogma! And what is death's creed?

Death fastens about us his mystical coil,
We laugh at his warning, but soon we recoil.
He fixes the eye on the one we love most.
What avail is our pleading, our prayers, or our boast?

Like wind, Death will flee where he listeth to flee.
He laughs at our hopes; and they fill him with glee.
He greets *you* today, and may seize *me* tomorrow—
Why gird at his presence, or shrink from his sorrow?

O life, dost thou hold a certain hereafter?
If so, we might shame Death with penitent laughter.
Who knows if there will be an eternal Me?
O read me the riddle, O give me the key!

L'ENVOI.

A voice from the silence, a song from the tomb,
Reveals the lost message and pierceth the gloom:
From the dead rose the Savior on glorified wing;—
Where is the grave's victory, and where is Death's sting?

Portland, Oregon.

HARVEY H. GATES.

ROMANCE OF A MISSIONARY.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "THE CASTLE
BUILDER," ETC.

V.

THE GREEN LANES OF ENGLAND.

England is one great, beautiful garden, with a goodly number of big, black, ugly spots in it. The spots are the towns, begrimed with the dirt and smoke of mines, mills, and traffic. As the parks in the cities are beauty spots in a wilderness of ugliness, so the towns, as a rule, are unsightly blotches on the pleasant face of the land. In England, one may understand the aptness of the saying that, "God made the country and man made the town." All this is especially true of northern and middle England, in the region of the mines and mills.

A large number of English people seldom enjoy the beautiful country they live in. To the workers in the big cities, life is a daily grind, amid a world of blackened brick and stone; and so it is no wonder that these workers, whenever opportunity affords, get away from the towns and make excursions into the country, to enjoy for a day the green fields and blue sky.

Elder Willard Dean and Sister Elsa Fernley were talking about this very subject that afternoon, as they were walking side by side on the footpath which extended from highway to highway across the fields. The Stonedale Sunday school was having its annual picnic outing that afternoon. Nearly all the Saints were out, and a number of elders from nearby branches were in attendance. The day was beautiful. The thin, white clouds which floated across a sky of blue were not storm clouds. Yes; the sky can become blue in

England, although some people who are more observant of the dreary than they are of the cheerful, tell us differently. The air, laden with field-gathered aroma, was soft and mild.

The gathering was to be at the Springs, about a mile from Stonedale, reached by a walk over hill and dale. As the Saints and their friends could not all go at one time, they went in small parties. Willard walked out with a group in the middle of the afternoon, among which were Sister Fernley, Elsa and Bessie. Willard and Elsa brought up the rear, Willard with a big lunch basket and Elsa swinging a pretty sunshade. Their conversation had taken quite a serious turn, and that was the reason, no doubt, why the rest of the party went on ahead and left them together.

"You know," Willard was saying, "I had an idea that England was a dull, dreary land, where it rained practically all the time."

"How did you get such an idea?" she asked.

"Well, I don't know exactly; but many people who have been here have given us that impression. I think, however, I have discovered one reason why travelers get such misconceptions of your country. It is this: Many of them are whisked across the country by your fast trains, oftentimes by night. The beginnings and endings of the journey are in the traffic section of some big city. Perhaps there is a fog, or it is raining, and then the weary traveler looks around on the dreary scene and says, 'And this is England?' Could he get out into the country for a few weeks in the summer, and walk through England's green fields and lanes, he would form quite a different opinion."

"And so you think we have a beautiful country?" asked Elsa, as she changed her parasol to the other hand. This change gave her no shade, but it permitted her to get a better look at her companion.

"Yes; your country is a continual delight to me. You see it is so different from ours at home."

"In what way is it so different? Tell me about it," she urged.

"Well, you must remember that we live in what is called America's arid region, which at one time was considered a vast, worthless area. Sometimes in the summer it does not rain for two

months. You can perhaps imagine what the country looks like at the end of that time. Outside of the irrigated districts, everything is brown or bare. The hot sun has baked the whole land. The mountains, which were grass-covered in the spring, become dry and barren. Towards autumn, the fields become yellow. When the grain is cut, the brown stubble remains. Dust gathers on trees, fences and roadsides. Then comes the winter, and the snow covers the hills. Sometimes it lies in the valleys for weeks at a time. Then it is beautiful. You cannot think how grand it is, especially at night. Then the air is keenly sharp. The sky is an intensely blue vault, without a cloud, and studded with countless stars of diamond brilliancy. The earth is pure white. Add to this scene the merry jingle of sleigh bells, and the shouts of the happy young people—oh my!”

Elsa was interested. She had started him to talking, which was not a very easy thing to do, she had learned before this.

“So you see, we have many kinds of weather in Utah, and the changes are marked. Here in England there is more of a uniformity. You have green fields the year round. True, there is much rain; but I like rain, and besides, rain settles the dust, washes the trees, and decorates every nook and corner where there is soil with flowers and grass. I think you English people don’t fully appreciate your climate. When the weather becomes comfortably warm, you call it ‘awfully hot,’ and when it is otherwise, it is ‘dreadfully naa-sty’—but I’m doing all the talking; I want to hear you talk about England.”

The girl laughed. Her cheeks were rosy-red; and her eyes beamed.

“I’m glad you like England,” she said. “Some of the elders can see nothing good here. I heard one elder say that he would rather see the stones and dust in the streets of his home town than all the green lanes in England.”

“He was foolish,” said he.

“No; he was simply homesick,” she corrected. “Besides, he had left behind someone very dear to him.”

“Yes; parents, brothers and sisters.”

“Elder Dean, don’t play stupid. Doesn’t every young elder have a sweetheart at home?”

"Not everyone—I know one who hasn't."

"Oh, they all say that."

"I never had a sweetheart in my life."

He said it quite soberly, and she made no reply; but she tilted the sunshade so that he could not see her face for a moment. Bessie had lingered, but now came up and offered to carry the



"The stately homes of England"—Hawarden Castle, the home of Gladstone.

basket for a time. He would not hear of it. The path led into a highway again. On one side was a stone wall, old and moss-covered. On the other side was a holly hedge, its bright green leaves shining in the sun. The trees on each side oftentimes met overhead. The picnics passed beautiful country villas. How cool and restful they were, covered with vines, shaded with trees, and surrounded with grass and flowers!

"The stately homes of England—
How beautiful they stand,
Amid their tall ancestral trees,
O'er all the pleasant land,"

repeated Elsa.

They passed a typical English country village, and then followed a road which led through high banks of shrubbery. A stone



"They passed a typical English country village."

wall was scaled by the aid of a stile, near the borders of a small lake. Near the stile, a young couple was seated on the grass, intent upon a book. Bessie soon joined her mother again.



"A road which led through high banks of shrubbery."

"When I look over your country," said Willard, "I no longer wonder why the ancient Danes wanted it, or why men have fought for its possession for a thousand years past;—by the way, I have been



"A young couple was seated upon the grass, intent upon a book."

reading the little book you loaned me. I have known for years of Ruskin's *Sesame and Lilies*, but have not read it before. I brought the book with me."

"How do you like it?"

"It is full of beautiful thoughts. Here, for instance, is a passage from his 'Of Queens' Gardens' which came to my mind when we were talking of the contrasts between your city and country life.

They paused on the last stile long enough for him to take his

book from his pocket, find the passage and read it. "Ruskin here speaks of the need of a little 'wild and fair nature' for the children to enjoy," said Williard, "and then he continues, speaking to the English people: 'Suppose you had each, at the back of your houses, a garden large enough for your children to play in, with just as much lawn as would give them room to run—no more,—and that you could not change your abode; but that, if you chose, you could double your income, or quadruple it, by digging a coal shaft in the middle of the lawn, and turning the flower-beds into heaps of coal. Would you do it? I hope not. I can tell you, you would be wrong if you did, though it gave you an income of sixty-fold instead of four-fold.

"Yet this is what you are doing with all England. The whole country is but a little garden, not more than enough for your children to run on the lawns of, if you would let them *all* run there. And this little garden you will turn into furnace ground, and fill with heaps of cinders, if you can; and those children of yours, not you, will suffer for it.' I put a mark by that passage in your book," said Willard. "I was tempted to mark many others."

The Springs were now reached. A number of people had already arrived, and the games were set going. Then they ate their lunch, spread on the grass by the hillside. The afternoon continued warm. More people arrived later, and towards evening there were quite a number present.

After a heated game of ball, Willard and Elsa found themselves seated on the hillside overlooking the pleasure grounds. That they were quite alone, was not Willard's contriving. When he had reclined in the grass and fanned his warm face with Elsa's sailor hat for a few moments, the fact that they were alone came to him. Perhaps they had been too much alone. He did not want to do anything that would cause talk among the Saints; but they were in full view of the whole pleasure party, so he could be doing no indiscreet act in simply sitting there.

The view from the hill was an interesting one. Away to the right stretched the big, black, smoky city, and in that direction a forest of chimneys reached into the air. In front, the valley opened out. The town had extended a long arm into the valley,

and there were a number of mills here, too. Beyond the valley were the hills, dotted with homes, and checkered with fields, bordered by stone walls. Woods extended nearly the whole length of the hill-top, pierced here and there by a church spire. Out beyond the houses, down in the valley to the left, could be seen a small stream, while a canal threaded its way alongside. A number of boats moved slowly along its shining surface, drawn by a horse on the path.

Willard Dean and Elsa Fernley sat for some time looking at the scene before them.

"It's your turn to talk," said he.

"Shall I repeat what Shakespeare says of England?"

"Yes; do."

"This is what he says: It is found in Richard II:

" 'This royal throne of kings, this sceptered isle,
This earth of majesty, this seat of Mars,
This other Eden, demi-paradise,
This fortress built by Nature for herself
Against infection and the hand of war,
This happy breed of men, this little world,
This precious stone set in the silver sea,
Which serves it in the office of a wall
Or as a moat defensive to a house,
Against the envy of less happier lands,
This blessed plat, this earth, this realm, this England.' "

"Shakespeare sums it up pretty well," replied he. "Every line counts."

Then Elsa talked, and the young man listened; and as she talked she grew confidential. She told him of her early girlhood days, and the trials which she had endured even then.

"It seemed to me that I was different from the other girls," she said. "Perhaps I was more serious, for my set was a flighty lot—all the talk was of beaus and the like. I remember how lonesome I used to feel, even when there was no discernable reason for it. I have never had to work in the mills. After school I would often ramble all alone out in the fields and woods, and many a time have I been out here to the Springs. I used to take a copy of

Wordsworth with me and read his beautiful descriptions of nature while in the midst of it. Truly, also,

“ ‘I wandered lonely as a cloud
That floats on high o’er vales and hills.’—

Wordsworth, you know, lived in England’s beautiful lake region,



“England’s beautiful lake region”—Lake Windermere.

and the beauty of the country has entered into his poems—I think now that those early years was a preparation for what was coming, when I was to hear the gospel.”

They both sat on the grass, he a little above her. While she talked, she looked out over the children playing below them, and he looked at her. He couldn’t help it, because, was she not directly in his line of vision? The breeze blew her hair about her face—it had become somewhat ruffled by her romping play in the ball game—and as she tried to tuck it into orderly place, she smiled up into the face above her.

There was to be no love making! Willard knew it, and often he repeated it to himself. He thought he was safe, but again there came to him, as he looked into those laughing eyes for just

a moment, something inexpressibly sweet and yet akin to fear. No one had ever looked at him like that before. No one had ever confided to him as this girl had the very secrets of her heart. No one had ever spoken so softly and sweetly. No one had ever trusted him as she did;—and in it all there was danger to the heart of the susceptible, inexperienced boy who oftentimes was heart-hungry himself.



Grasmere Village and Lake—Home and grave of the poet Wordsworth.

The fear element of his emotions grew stronger. First he feared for himself, then for her. What if she should acquire more than a brotherly fondness for him? There was no reason why she should, and yet she might. That would never do. He had suffered once, he told himself, and he desired for no soul that experience. He shuddered when he thought that he might be the cause. What, if anything, had he done in this case? He had walked and talked only. He had been very interested, it is true, but their talks had been strictly within proper bounds. And yet, why did she look at him like that? Why had her hand lingered softly in his, whenever he had said goodby?

The sun went down over the western hill. Long shadows crept out over the valley below and up the distant hillside. The mellow haze in which the distant landscape lay bathed took upon itself a deeper tint of pearly blue. The picnics now gathered in one group on the hillside below, and they motioned for Willard and Elsa to join them, which they did. Then songs were sung—the soul inspiring Latter-day Saints hymns. Passers-by paused to listen. Poems were recited, and dialect stories were told. Who that has ever enjoyed these outings in the mission field will ever forget the simple joys and pure delights of such gatherings?

Then began the walk homeward. Willard purposely avoided Elsa, who chatted gaily with a group of friends. Twice they met, but each time Willard managed to become separated. Before the fields were crossed, Elsa became noticeably quiet. After a time she quickened her pace, and he saw her no more until they reached home. He parted with Sister Fernley and Bessie at the door, but Elsa was not to be seen.

“Where is Elsa?” he inquired.

“She must have come on ahead,” replied her mother. “She complained of a headache.”

“I’ll go in and say goodnight,” he said.

She was sitting by an open window, resting her head on the casement, and looking out into the coming night.

“I have come to say goodnight,” he said.

She arose, and took his hand. “Goodnight,” she said simply and softly. There was a slight tremor in her voice. Her face was a little pale, and her eyes were swimming. Willard held her hand for a moment, and then saying goodnight turned and left. The emotions within himself seemed to accumulate and materialize into a big hard lump in his breast, and oh, how it did hurt!

The next day Willard had a long confidential talk with his conference president; and a week later Elder Willard Dean received from the Liverpool office a communication transferring him from the Leeds to the London conference.

(TO BE CONTINUED.)

A FRAGMENT OF EARLY CHURCH HISTORY.

BY EDWARD H. ANDERSON.

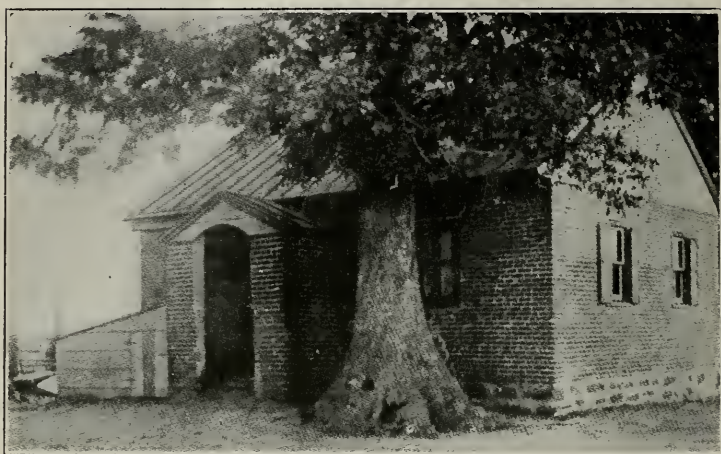
Elder Benjamin Winchester was a zealous worker in the early days of the Church. He was one of the first converts to the gospel who came from New York. In 1837, he removed from his native state, and settled in New Egypt, New Jersey, where the first sermon in that section of the state was preached by him. He continued for some time to hold regular services there, and also preached in neighboring places, giving in his talks a minute account of the discovery of the Book of Mormon in the Hill Cumorah, near Palmyra, New York, and of the restoration of the gospel to the Prophet Joseph Smith.

The Messenger, printed in Allentown, New Jersey, August 24, 1905, and from which a number of the facts in this sketch are culled, contains a reference to his early labors. He is said to have obtained and baptized some fifty converts, among them being Abraham Burtis, who became a preacher. He proclaimed the gospel in many of the surrounding villages, among them Hornerstown, Cream Ridge, Forked River, Toms River, and Allentown, and many meetings were held by him. "At Allentown, 'Mormon' services were held," says the *Messenger*, "at times in the schoolhouse that formerly stood at the corner of what is now the Peter Wikoff farm on the Imlaystown road. One of the preachers here was Elder Benjamin Winchester. Stephen B. Robe, a former Allentown merchant, became a preacher in this neighborhood about 1840, and he and his wife, who was Sarah Wikoff, subsequently removed with some others, from Cream Ridge to Salt Lake City."

"About this time," continues our authority, "Reverend Henry Perkins, of the Allentown Presbyterian church, felt it his duty to counteract, if possible, the effect produced in this region through the efforts of the 'Mormon' missionaries. He aroused much interest here and elsewhere by his attacks on the doctrine of the new

faith. One of the largest audiences that assembled to hear Mr. Perkins was at Emley's Hill on a week day's summer afternoon. It was not long after that Elder Winchester replied to his discourse by a sermon at the brick schoolhouse on Cream Ridge, which also drew a large assemblage."

The brick schoolhouse, of which a cut is herewith presented, is still standing, and we are told that among the teachers who taught when the "Mormons" were there, were Emanuel Hodson, and two others named Weed and Jobes. Mary B. Wikoff, a comparatively recent convert to the gospel, some months ago, kindly



Brick Schoolhouse, Cream Ridge, N. J., where the elders held meetings.

Mary Wikoff writes from Elmwood Farms, N. J.: "The school house is located one-fourth of a mile from the Wikoff home, across country. My grandmother, a child of eleven or fourteen, was present when a lady arose and discoursed 'in tongues.'"

sent this photograph, also that of the mansion of James L. Wikoff, with a copy of the *Messenger*, to President Joseph F. Smith. In her letter, among other matters, she says: "I am happy and thankful that my heavenly Father has enabled me to say, I am certain we have the gospel of Jesus Christ. May God bless you. May you ever find your associates to be staunch and true to you, and close followers of Christ." Mr. James L. Wikoff, who lives in the

mansion referred to, writes as follows to the editor of the *Messenger*:

I understand you will give some reminiscences of the old brick schoolhouse which stands opposite to my homestead, about one-quarter of a mile distant. I spent most of my school days there, as did my father and mother. An old frame schoolhouse stood on the site when my father first started to school, and as a child he helped cart the brick. It was quite a noted place when the Mormons held meetings there, and great crowds were attracted by the miracles performed by them. My mother was present when a very estimable lady, modest and retiring in disposition, arose by the power of unseen influence and discoursed in tongues, as it is called in the scripture. No one present understood the language. They (the Mormons) gained many converts, but when the doctrine of polygamy was advanced their enthusiasm was noticeably lessened.

When the schoolhouse was built, it was in the midst of a large woods covering many acres, and was later cleared. Some of it stood until very recently. The above facts can be verified by some of the old families now living.

Yours truly,

JAMES WIKOFF.

Concerning Elder Winchester, it is noted in the biography of Apostle Erastus Snow that when the Prophet Joseph Smith returned from Washington, in March, 1840, he told Elder Snow that his labors were greatly needed in Pennsylvania. Elder Snow therefore left to fill this mission April 28, 1840, and in early May, with his companion, Elder S. James, began his labors in Virginia and continued them in Philadelphia, where he was joined by Elder Winchester. He held meetings at one time for five successive days in a New Jersey forest where two thousand people were present, on one occasion, and seven were baptized. With the exception of a short visit to Nauvoo, Elder Snow with Elder Winchester continued with unabated zeal missionary labors in Philadelphia and surrounding counties, including New Egypt, New Jersey, until August, 1841, when they both left for Salem, Massachusetts, where they had been appointed to labor. It was during this period that the *Gospel Reflector*, a semi-monthly periodical, was published in the interest of the Church, the first number being issued in Philadelphia, January, 1841, with Benjamin Winchester as editor. Elder Winchester was also the author of a *Synopsis of the Holy Scriptures and Concordance*, chiefly designed to illustrate the doctrines of the Church of Jesus Christ of Latter-day Saints, to which was added,

as an appendix, an epitome of ecclesiastical history, published by B. Winchester, a minister of the gospel, in Philadelphia, 1842. The book, one of the few additions to early literature in the Church, consists of 256 pages, and is a splendid scriptural exposition of gospel doctrines and first principles. It is endorsed by Erastus Snow, (July 19, 1842,) who indulges "in the hope and sincere belief, that it will receive from the Christian public that patronage it so richly deserves." A copy is in possession of Prest. Joseph F. Smith.

Jenson's *Historical Record* is authority for the statement that Benjamin Winchester was a member of Zion's Camp which left Kirtland, in May, 1834, to aid the Saints who had been driven out of Jackson county, Mo., and that his daughter, Maria, was sealed to the Prophet Joseph Smith, with others, during the last three years of the Prophet's life.

Referring to early missionary efforts in New Jersey, the *Messenger* further says:

A large number joined the society at Hornerstown, where they finally built a church, and where many of the people became adherents to the new doctrine. This movement then extended to Toms River, where many influential citizens joined the Mormon Church and practiced its peculiar rites and ceremonies. Here, too, a church was built on the south side of the river, which is remembered as the first building in which the Ocean county courts were held after the county was established, and before the court house was built. Their preachers also went as far south as Forked River, where they made considerable impression, and some were baptized in the mill pond there.

Joseph Smith, the founder of Mormonism, visited New Egypt, Hornerstown and Toms River, in 1840, and "sealed" a large number. William Smith, brother of the prophet, frequently preached at New Egypt, one of his sermons being at the funeral of Alfred Wilson, who was originally a Methodist, but became a Mormon preacher. Another preacher formerly a Methodist, was James L. Curtis.

In 1850, the church at Toms River was in a flourishing condition, and was occasionally visited by their leading men. These were occasions of great interest to the Saints. Among their rites at that time was anointing the sick and the laying on of hands of the elders to heal diseases.

John Taylor, the successor of Joseph Smith and Brigham Young, as head of the Church, had preached in Ocean county, and was probably the last who preached as far south as Forked River. He held forth about 1851, in the old schoolhouse at that place, and his sermons seemed to differ but little from an old fashioned Methodist sermon, on the necessity of salvation, as he made but little allusion to the peculiar tenets of Mormonism.

About 1852, a number of converts left Ocean and Monmouth counties for Salt Lake City, among them being Joseph Chamberlain and family of Forked River, some of whom afterwards became quite prominent in public affairs. Before reaching their destination they encountered serious hardships in crossing the plains.

It is generally conceded the Mormon converts were noted for their sincerity, industry, and frugality. Among their converts in this vicinity were members of the well-known families of Wikoff, Steward, Conover, Curtis and Ivins, of Cream Ridge.

This little "Mormon" Church referred to above, and which was built at Toms River, was sold owing to removals and death of the Saints, in 1878, to Franklin Harris, and was afterwards used by him as a storehouse. Our authority goes on to state: "Al-



The Wikoff Homestead on Cream Ridge, built in 1766.

Writes Mary Wikoff: "This was called by the 'Gentiles' the 'Old 'Mormon Temple,' because my great grandparents, who were 'Mormons,' saw fit to shelter the early elders, Orson Pratt among the number, and we think Joseph Smith."

though the local church as an organization had ceased to exist some time previously, there were still many members of that faith in the town. A singular condition of affairs in several homes there was that some of the furniture and household goods which had been made ready for packing, years previously, in anticipation of removing to Salt Lake, still remained in the same condition, hoping they would yet be called to join their brethren in that

western city of the Saints. But for some of them that time never came, and their eyes finally closed without having had a view of the long wished-for and far away land of promise in Utah."

As to Elder Winchester, he visited Utah on one occasion, but returned east again. His father and mother, Stephen Winchester and wife, lived and died true and faithful members of the Church, in the Seventeenth ward, Salt Lake City; and a brother, James Winchester, still resides in this city, a respected citizen.

A notice in the *Trenton Advertiser*, quoted in the *Messenger* referred to, calls attention to two "Mormon" elders, neatly attired and modest-looking in appearance, holding evangelistic services on the street-corners, in that city. Their names were Frederick R. Hicken, of Heber City, Utah, and Howard Streeper of Rudy, Idaho.

And so the work of the Lord goes onward. Elders bearing the same message, at intervals still traverse the country, and visit the cities where years ago Elders Smith, Snow, Taylor, Winchester and others, raised their voices in defense of truth, and in testimony of the angel visit to the Prophet Joseph Smith.

Salt Lake City, Utah.



In the Petrified Forests of Arizona.

IN THE PETRIFIED FORESTS OF ARIZONA.

The scenes herewith presented were photographed by Elder George Albert Smith, on his recent visit to Arizona. They give a glimpse of the wonderful petrified forests of that state in which large, once flourishing trees have been turned to stone through mineral action. In certain places, the Colorado river has cut through six thousand feet of strata, exposing formations down to carboniferous and tertiary marine strata; and it has been said, as recorded in *Americana*, that every period of the world's history since the dawn of life is represented in the geology of Arizona.

Near Holbrook, Navajo county, is a wonderful chalcedony forest, with trunks four feet thick, cracked into exquisitely colored blocks. Chalcedony is a mineral, a variety of quartz, resembling milk diluted with water, semi-transparent and more or less clouded with circles and spots, and is found usually in cavities of rocks uncrystallized. In the photos may be seen trees and parts of trees turned to stone, perhaps through the penetrating action of this or other mineral, and left upon the dreary desert as witnesses of the green forests that flourished here in ages past.





In the Petrified Forests of Arizona.

FOR THE INCREASE OF FAITH.

[Under this title, the ERA will contain from time to time such experiences, contributed by living witnesses, as will tend to increase and strengthen the faith of the reader in the "marvelous work and a wonder" which our Heavenly Father has founded in the earth, through the instrumentality of the Prophet Joseph Smith, and continued under the inspiration of his successors. For the fact is clear that the manifestations of the Spirit, under the former and present authorities of the Church, were and are continued as under Joseph the Prophet, and are as strong and frequent as during any period in Church history, ancient or modern. These incidents are intended to illustrate this truth, as well as to increase the faith of the reader in the care, protection and interest of our Father in heaven over his children. We solicit contributions for this department.—EDITORS.]

SACREDNESS OF THE TEMPLE.

BY HEBER J. GRANT, OF THE QUORUM OF TWELVE APOSTLES.

Some weeks ago, I had the privilege of visiting, in company with my brother, Joseph Hyrum Grant, our two Canadian stakes, and the Big Horn stake in Wyoming. He related two incidents which greatly impressed me, and, as they are faith-promoting in their character, I have pleasure in repeating them for the benefit of the readers of the ERA.

As is generally known, prior to the dedication and opening of the Salt Lake Temple for ordinance work, a party, not of our faith, was permitted to go through the building. This circumstance tried my brother's feelings, and he was greatly astonished later to be greeted by an attorney, one of those who had had the privilege of going through the Temple—who said that he had never in his entire life had such an impression made upon him as that which he received while in the Temple. He felt that he was in very deed "treading upon holy ground," and that he was near his Creator. He had never taken any interest whatever in religious matters; had been rather skeptical; but such a profound impression had been made upon him during his visit to the Temple, that he would gladly travel around the world for the privilege of again

entering its sacred precincts. As he was passing through the building, one of the persons with him stepped up to a table upon which were our Church works, and inquisitively opened one of the books. This act of irreverent curiosity so outraged his feelings that he felt almost as though he could strike the man. It aroused such a feeling of antagonism against the person who had carelessly handled the books in this sacred edifice, that he never could have the same kindly feelings toward him thereafter.

When I heard the above incident related, I asked myself the question, "Do the Latter-day Saints who have the privilege of entering our holy temples, appreciate the great blessing that is given to them, and do they, in very deed, realize, as did this man of the world, inclined to skepticism, that they are treading upon 'holy ground?'" We receive so many blessings from the Lord, among the greatest of which is the privilege of officiating in the temples, that I sometimes think these blessings become commonplace, and are not fully appreciated, and that our hearts do not go out, as they should, in gratitude to God for his blessings to us.

AID FROM BEYOND THE VEIL.

The second incident was equally as striking as the first. A business man from Missouri, who had visited Salt Lake City several times, expressed his pleasure with what he had seen. He said he was very thankful to have the opportunity of visiting Utah a number of times, and to have the impressions which he had entertained regarding the Latter-day Saints entirely changed. He had learned to respect the people as being among the best with whom he had ever mingled. He had written to his wife, telling her of his change of opinion regarding the "Mormons;" and she answered that he had been away from home so long that he "did not know the difference between silk and calico." He remarked that the next time he came to Utah, he was going to bring his wife with him, as he felt sure a visit would entirely eradicate from her mind the spirit of hatred and animosity she had for the "Mormon" people.

Subsequently he visited Utah, accompanied by his wife, but she positively refused to meet a Latter-day Saint. Some days later, my brother was very much astonished to receive a request from the lady to visit her at her hotel. She questioned him very

closely about temple work, and soon began asking such pertinent questions about matters connected with the temple ceremonies, that he refused to answer her. He decided that she must have been talking with an apostate or some one familiar with temple ceremonies. He had learned from a previous conversation with her husband that she had expressed the most profound contempt and hatred for the temple work, stating that she would feel like having the building torn down, if she had the power, should the "Mormons" presume to perform blasphemous ceremonies initiating her father and mother into their faith. He afterwards learned that the lady had been visited in her dreams by her parents, and that they had given her information in detail regarding temple work, and informed her that the only place on earth where she could perform labors for them and secure privileges which they wished to enjoy, was in a "Mormon" temple. At first she paid no attention to those dreams, but they were repeated, and the impression became so strong that she sent for my brother to question him; and she later visited a relative of hers, a cousin, who was working in the Logan temple, and whom she had previously declared she never desired to meet, because the cousin had joined the "Mormon" Church. Afterwards, she attended the meetings in our Tabernacle, and some time later her husband remarked to my brother, "You certainly have captured my wife; she's a 'Mormon.' I'll have to take her home; I only brought her here to change her feelings of prejudice, but now she's practically a 'Mormon.'"

The gentleman returned home to Missouri, where he died. My brother has always regretted that he does not know the name and address of the wife, because he believes that if one of our missionaries would call upon her, that she would accept the gospel. Should the lady's cousin, who resided at Logan at the time of this incident, see this article and recall the visit which was made to her, I would very much appreciate her sending me her cousin's address.

Incidents of this kind are certainly faith-promoting in their character, and go to show to the Latter-day Saints that those on the other side of the veil are ready and anxious to aid us in the accomplishment of the labors that devolve upon us in performing vicarious work in the temples.

Salt Lake City, Utah.

A TRIBUTE TO MARGARET HULL.

BY SUSAN YOUNG GATES.

By the death, Nov. 12, 1907, of Sister Margaret Craig Hull, the Church lost one of its most loyal workers. She was born March 13, 1852, in Edinburgh, Scotland, of goodly parents,



MARGARET HULL

George Swan and Agnes McDonald, who had joined the Church ten years before her birth. In May, 1863, her mother and six children, of whom Margaret was the third, sailed from Liverpool for Utah in the ship *Antarctic*. Crossing the plains with ox teams, and walking many miles of the way, the good mother and her band of little ones, the oldest, Douglas, only fourteen years of age, arrived in Salt Lake City on September 25, 1863. Her husband reached the valley in 1864, having remained in England as a missionary.

After their arrival in Utah, Margaret's life was not greatly different from that of other girls of the time. They were early days and she passed through many of the hardships incident thereto. She was always a faithful worker in the wards

in which she resided. Shortly after arriving in the valley the family located in the Fifteenth Ward and Margaret remained a member of that ward until 1904, or about thirty-nine years, during all of which time, as girl, young woman, wife, and mother, she was a zealous worker in all departments of the ward work. In 1877, April 28, she was married to Thomas Hull, a member of the General Board Y. M. M. I. A. and formerly General Secretary, by President, then Apostle, Joseph F. Smith, at his residence, the Endowment House being closed; and later, in December of the same year; they were sealed, the house having been reopened, this ceremony also being performed by President Joseph F. Smith.

Sister Hull has been best known for her beautiful voice. She inherited the song talent from her mother, who possessed a voice of remarkable beauty. During all the years of her life, Sister Hull used the rich gift with which she was endowed for the blessing, comfort, and benefit of the Saints. She sang for many years in the Fifteenth ward choir, which for a long time enjoyed the reputation of being the best ward choir in the Church. She was also a member of the Tabernacle choir, singing under Conductors Sands, Thomas, Careless, Beesley and Stephens. They may be numbered by thousands who have been made to rejoice by her song. She excelled in sacred music, and was ever ready to respond to every call made upon her, and at no time did she ever accept money for her service. Years ago, President Joseph F. Smith made her the promise that, so long as she used her gift for the service of the Lord and the blessing of the Saints, her voice should never lose its beauty, and this was certainly fulfilled, for up to the time that she was taken sick with the illness which terminated fatally, her voice retained its power and richness.

When the Salt Lake Temple was dedicated she was chosen as one of the workers, and remained a faithful worker until her death, and sang in the Temple choir up to the last few years of her service in that sacred house. She was also an active worker in the Salt Lake stake Relief Society Board, and when the stake was divided she was chosen as stake treasurer of the Relief Societies of Ensign stake, which position she also occupied until the end of her life.

As daughter, she was ever faithful and obedient. As wife.

devoted, pure, loving and true, a helpmeet in every sense of the term. As mother, self-sacrificing, tender, kind and wise. As friend, loyal and brave. As a Latter-day Saint, ever faithful and valiant, courageous and exemplary. She was ever ready to respond to the call of the sufferer or the needy. None were too lowly for her loving ministrations. She has brought joy to many a weary heart, and peace to many a sorrowing one.

A very dear friend, writing from Mexico to her family, says:

God only knows what she has been to me in the past. She came into my life when it was filled with sorrow and gloom: when it seemed that I had lived in vain. She came as an inspiration. She taught me confidence in myself, hope for the future. She was a friend so near, so dear, so true, that I could trust her as I would my own soul. There *was* but one Maggie, there *is* but one Maggie; and she is gone, for a season; only one more bright face to meet us when our time shall come; one more sweet voice to welcome us back to that home where there is neither death nor parting.

Another loved friend and associate of early days now dwelling in a foreign land writes of her:

My Maggie, too! ever since she came into my life like a sunbeam to bless and brighten shadowy days. In all the years of closest friendship there was no jar. Ever has she been, aye, and ever must she be, deep in my heart, treasured beyond price,"

These are the testimonies of those who knew her well; and such is the testimony of all with whom she came in close contact. Truly such a one can ill be spared from our lives on earth, truly her reward is sure. God bless her memory!

From the two friends whose testimony is here quoted came the following tributes in verse:

MY LAST TRIBUTE TO MAGGIE.

O, Memory, lead me along with thee,
 Let me cling to your quiet hand,
 As down through the shadowy past we
 glide,
 Back to the vanished years,
 That silently gather on either side
 Some smiling, some in tears.
 Back to the land of the loving heart,
 Back to the homes of yore;

To the city whose summers were rife
 with bloom,
 Back to the grassy street,
 Was there ever a shade, was there
 ever a gloom,
 On the dawn of those days so sweet?
 O, Memory, thanks that your quiet
 hand
 Has silently hidden away,

All but the summer's warmth and
song,

All but the cloudless sky,
That only the love that was pure and
strong

Could live as the years went by.

What said the letter that came to-
day?

"Maggie, my Maggie is gone."

This pitiful cry from a broken heart,
From a home that had lost its
light,

Yet Maggie with smiling lips is here,
As she sings to my soul tonight.

Here in the land of the Long Ago,
Here in the dear old home;
A beautiful presence, fair and bright,
Here in her girlhood grace;
Just as she entered my lonely life
And claimed in my heart a place.

I listen again to that glorious voice,
That could lift the clouds of care;
That could bring back hope to the
doubting heart,

Could soothe the saddest hour;
That could lift from my soul the heavi-
est cross
That could conquer the tempter's
power.

Oh hearts that are heavy with pain to-
night,

Oh eyes that are dimmed with grief!
You see but the desolate, darkened
home,

Ye cling to the vacant chair,
But listen, O, listen! that voice of
hers:

She sings! she is singing there.

There with the loved ones gone before,
Who answered the Master's call,
And are gathered back to our heavenly
home,

Back to the mansions fair:
Who were watching, and waiting with
outstretched arms, —
Our Maggie was wanted there.

How many have gone from our dear old
choir,
And are waiting for us to come;
They whisper earthward each well-
known name.

Our leader has answered the call,
Perhaps he missed from their "Wel-
come home!"

The sweetest voice of all.

Not many days may I tarry here.
When my pilgrimage is done,
When I hear the call that our loved
ones heard,
The call that will set me free,
I will rest in their loving arms at last,
And Maggie will sing to me.

BELLE M. JOHNSON.

MAGGIE.

Weave, fond Memory, weave thy mantle
In soft colors rich and rare,
Weave thy mystic, shimmering mantle,
Light and shadow blending there.

Skillful hands the shuttle plying,
Rare designs grow into life;
Fragrant flowers and rich fruits spring-
ing
From the soil of pain and strife.

Flowers that grow by dusty high-
ways,

Crushed, yet blooming, fragrant still,
By meadow brook and shady byways
And in the home nook's window-sill.

Threads of silver, threads of gold
Trace the names of those who met
In the pleasant days of old,
Days we never can forget;

Met at music's sacred shrine,
 Zion's own dear songs to sing,
 Songs and anthems all divine,
 How their harmonies live and cling,

As the perfume of the flower,
 'Round the broken, shattered vase!
 This is memory's blessed dower,
 And its tribute here I place.

Oh, wond'rous webb of heart-throbs
 woven,
 In somber hue and tints most fair,
 With loving hands I gently drape it
 'Round her own, dear "Old Arm
 Chair."

Place just here this bunch of roses,—
 Maggie's roses, bright and sweet,
 Where faith and hope and love reposes,
 And lay all at our Savior's feet.

I seem to hear her dear voice singing
 Those songs of the heart so soft and
 low,
 Scenes in the gloaming to me bringing
 As now the sweet strains ebb and flow.

Again on my knee her head is resting,
 Again her arms around me twine,
 Soul speaks to soul, in the hour of
 testing.
 Maggie, dear Maggie, the victory's
 thine.

SARAH E. RUSSELL.

THE CHURCH OF LATTER-DAYS.

(*For the Improvement Era.*)

The Church of latter-days doth stand
 A rare old organ, rich and grand.
 The great musician, God; and these—
 The Priesthood—the responsive keys.
 And when, with perfect touch, the Lord's
 Own fingers fall upon the chords,
 The waking tones—a wond'rous birth
 Of harmony—flood all the earth
 With echo, while the nations pause,
 With listening Israel's applause.

THEO. E. CURTIS.

Salt Lake City, Utah.

THE BOY PROBLEM.

BY DR. E. G. GOWANS, JUDGE OF THE JUVENILE COURT.

III.—WHAT THE SCHOOLS CAN DO.

In previous articles on this subject, there has been emphasized the importance of a better preparation for parenthood, and the necessity for so modifying the present system of education that young men and young women who are about to assume the responsibilities of marital life may get a thorough grounding in the subjects that best prepare them for such responsibilities, to the end that there may be better homes. Now while, as will be readily conceded, the establishment of better homes will do more toward the solution of the boy problem than any other one thing, yet there are other factors in the solution of this important problem to which we should direct our attention. The schools are under responsibilities which affect the boy immediately and directly as well as those which affect him indirectly, in the way of furnishing a better preparation for parenthood.

Most juvenile delinquency begins as truancy, and in many instances truancy is a protest against the unnatural and forced restraint of modern school life. To say that the school itself is not largely responsible for this, is an attempt to put responsibility where it does not belong. Considerable attention is now being devoted to such hygienic considerations as the site of the school building, its heating, lighting, ventilation, water supply, floors, furniture, etc.; yet the fact remains that we take boys and girls at a time when their inherent natural demand for freedom and unrestrained out-of-door life is greatest, and confine them for four to six hours a day on a school bench, and expect them to submit without a murmur. Someone has said that the modern school desk is an instrument of torture, of the present day inquisitions. Further, the schoolroom methods are adjusted to the needs of

averages, and not to those of individuals, as they should be. Then, think of the various sources of worry to school children—examinations, marks, restrictions, nagging, “the over-pressure upon some children, due to the iron-clad system,” the subjection by the teacher of *effective teaching* to the mere securing of *order*; and the subjection of the child to the daily, hourly, monotonous routine of school life. To all of these things the *average* child submits. Those above and below the average have difficulty,—they either will not or cannot submit.

Again, many teachers cling to the ideal of giving knowledge rather than the production of power, and therefore they devote more attention to physiology than to hygiene; to the when and where of a piece of literature, than to the power to enjoy good literature; to the name and date of birth of the author, than to the finding in literature the source of their nobler feelings.

Now, it is not the purpose to enter into an extended criticism of schoolroom methods (although as a teacher, we feel at liberty so to do), but to say that in the crush and pressure of all these elements of school life, we sin most grievously in not properly looking after the child's physical welfare. There is a “physical basis of mental efficiency.” A sound body lies at the basis of all human development. It should be a perfect instrument—the “willing, prompt and efficient servant of an intelligent mind, and a sensitive and enlightened soul.” We cannot, therefore, continue to regard the child's mental ability as something apart from his physical life; and in order to make clear the duty of the schools in this matter, let me here give place to some facts concerning growth and development.

In early foetal life, the brain and nervous system take the lead in development over the other systems,—alimentary, circulatory, respiratory, muscular and bony. This lead is maintained over the muscles up until seven or eight years of age, at which time the brain weighs nearly as much as during adult life. During these early years the sensory organs become well developed and the neuro-muscular mechanisms concerned in balancing, walking and talking, become fairly well developed. During this time the child's life should be as natural as it is possible to make, or rather permit, it to be. Left to herself, Nature takes good care of this per-

riod. We violate the laws of development by putting the child one or two years earlier than the end of this period into school, where his normal physical activity is restrained. What the child should have at this time is a free life in the open air, developing his fundamental activities; in contact with nature; in company with those of his own age—developing his sense organs, and engaging in such games as he shows an instinctive and inherent desire for; instead of writing, sewing, practicing on the piano, or engaging in other exercises, either in or out of school, which require delicate muscular co-ordination, and bring into play large brain areas. To disregard these plain indications is the surest way to produce instability of the nervous system, and sow the seeds that later bring forth St. Vitus dance, nervous irritability, sensitive nervous organizations, and general decrease in normal activity of vital organs, which conditions are responsible for nearly all dissatisfaction with school life, and consequent truancy.

From this time on for six, eight or ten years, there is rapid growth in height and weight. The muscular and bony systems develop rapidly, the child becomes a youth or a maiden. This is the period when the youth demands reasons,—he must be shown. There can be no driving at this time,—he will not permit it. He can be led, persuaded, induced, but never driven. During this time, too, there is great danger of permanent injury through bad nutrition, under-feeding, lack of exercise, or improper exercise. This is the time when rational physical education has an opportunity. Games and simple gymnastics give splendid results if properly selected and well given, during this period of active muscular development. Boys should not be permitted to engage in strenuous contests, and feats of speed, strength or endurance of an unusual character—to subject the boy to such, when his nervous and muscular systems are just reaching full development and growth, would certainly be injudicious.

The great lesson to be learned in the schools is self-control. We are educating an individual who is to become a self-governing, self-controlling, independent citizen of the world. If we were educating him to be a slave, the sooner we accustom him to the attitude a slave should hold toward a master, the better; but, since self-control is the thing sought after, the sooner he begins, the

better. Proper physical education has for its purpose the development or self-control of the nervous and muscular systems, which is fundamental to self-control mentally and morally as well. In view of these facts, what can the public schools do toward solving our present day boy problem? In answer, this can be said:

A rational system of physical education could be introduced. Such a system would contemplate the measurement and examination of every child in school twice a year. This examination should include tests for the sight and hearing, as well as the general physical measurements which indicate vitality. After such examinations the children should receive the kind and amount of physical exercise needed by each one. Here must be adaptation to individual needs,—hygienic work and light recreation for the average; corrective gymnastics, suited to the individual needs of the weak or diseased; and athletics, for the truly vigorous. Such examinations are possible with the expenditure of very little time. All of the teachers of an ordinary graded school, working together under intelligent supervision, can measure all the children of the school in one day. Surely no other one day in the school year could be spent to such great advantage! How many teachers can answer such questions as these, concerning each one of her pupils: "Are you sure that every child in your class can see every portion of the blackboard distinctly? Are you sure that each of your children can hear everything said? Are there partially deaf children in your class? Is the inaction or slowness of some of them due to lack of motor ability, or disease? Do you know the amount of work, mental or manual, done by each child outside of school? How much exercise does each take? Ought not teachers to be able to answer these and a hundred other questions concerning the child's physical nature, before she can do her full duty by him? Such a system of physical education and of measurements and examinations will furnish answers to all these and many other questions. Then, the matter of adjusting the school work, and the out-of-doors exercise, and corrective gymnastics, to the needs of the individual, comes within range of the possible.

Not very long ago a boy was sent to the State Industrial School for a serious offense. A careful investigation of his rec-

ord brought out these facts: His career as a delinquent began as a truant, and ran through the series: incorrigibility, growing up in idleness, associating with immoral persons, and finally the crime which made necessary such a sentence. A study of this boy demonstrated that he had defective vision, and had never been placed in school so that he could see the work on the blackboard. He was regarded as dull. His teacher said she could not interest him or get along with him, and he soon became a truant. Who knows but that his whole career would have been changed, if his teacher had possessed a little definite knowledge of his physical condition?

Every delinquent child is an educational problem, and the schools should set themselves the task of solving them. A department of child study in the public schools, where the principals and other trained observers would undertake to study each one of the truant or incorrigible children, would be the rational thing. Then, mothers and fathers who have difficulty would bring before such a body of humane observers their delinquent children, with full confidence that they would be studied in a careful and scientific way, and with confidence, too, that their total environment would be so ordered as to bring the best educational result in each individual case. To confine a boy or girl in a school with the stigma of penal institution attaching to it, without first having given him or her the advantage of such observation, is, to say the least, and in the language of the boy himself, not a "square deal."

Why do not the schools introduce such reforms? The schools are ultra-conservative institutions, from the universities down, and they change mostly as they are forced to do so by pressure from without. It is the part of the people themselves to demand such changes, and then they will be forthcoming. Again, the schools themselves desire to make changes, but the parents will not hear of it,—for example, the teachers would gladly do away with the present insane method of grading and marking their pupils, if the parents would permit it. Every teacher knows whether the child in her class deserves promotion, not by the work it has done, but by what she has observed in the child, and knows of its ability. So we come back again to the proposition—better parents—parents who *know* what the school should be and do, because, at best, it

is only an adjunct to the home. Better parents mean better teachers and better schools, as well as better homes.

Salt Lake City, Utah.

SAY A WORD OF HAPPINESS.

(For the Improvement Era.)

Say a word of happiness. Say it now!
And chase the care lines from some troubled brow.
Why should weary hearts around us, day by day,
For want of friendly words, be left to pine away?
Are we too hurried in this selfish strife
To pause e'en for a moment to bless some life
Less favored than our own, with word or smile
That turns their thoughts from ill, and unto God, the while?

Is life so short and selfish, pride so great,
That man must sacrifice his high estate
To worldly lust, to blind, unthinking greed:
Nor see, nor care to hear a brother's need?
O God, if man would only stop to think
That each one of the race is an essential link
In that great chain that binds mankind to thee!
Brothers and sisters all, in thy great family!

With this thought e'er in mind, what love untold
Would warm anew the hearts now stern and cold!
And what a world were this in which to be,
If man unto his kind would cease his inhumanity!
No burden then or heartache, care and pain,
To mar man's peace, and rack the tired brain!
But earth, rejoicing in her sweet release,
Adorned as a bride would wait the "Prince of Peace."

Then, say a word of happiness; e'en today
Some weaker hearts are fainting by the way;
Give them thy strong right hand, and bid them rise,
And lift their weary visage to the skies!
And have them know that thou art e'en as they,
Child of the selfsame God, made of the selfsame clay.
Aye, turn but one heart to God in love and prayer,
And thou wilt find the day is passing fair.

LON. J. HADDOCK.

Salt Lake City, Utah.

THE WORLD'S GREAT RELIGIONS.

BY PROFESSOR LEVI EDGAR YOUNG, OF THE UNIVERSITY OF UTAH.

III.

CONFUCIANISM.

Fine words and an insinuating appearance are seldom associated with true virtue.

Hold faithfulness and sincerity as first principles.

When we see men of worth, we should think of equalling them; when we see men of a contrary character, we should turn inwards, and examine ourselves.

They who know the truth are not equal to those who love it, and they who love it are not equal to those who find pleasure in it.—*From the Writings of Confucius.*

Of all oriental people, none strikes the European and American so strangely as do the Chinese. Down through the many-yearred history of the world, China has remained isolated; and though she boasts of a third of the world's population, and an extent of the world-empire greater than all Europe, she has kept herself away from the neighboring nations, and has been especially undesirous of mingling with Occidental people. No land in all the world is more beautiful than China; no land is richer in minerals and vegetation. Wheat and rye fields stretch through the valleys in almost endless vision; hundreds of wild flowers grow along the rivers and streams; and the blossoms of the tea plant perfume the air the land over. To the native, China is horizoned by heaven. Heaven is the blue sky which gently folds the earth to it and gives it sunshine and life. In the Tian-Shan mountains, which are said to be a part of heaven, the glories of nature are seen at their best. The soil teems with the most luxuriant vege-

tation, and the light of the warm oriental sun recalls the words of Tennyson:

And in the East,
God made himself an awful Rose of Dawn.

The Chinese are naturally nature-worshipers. Ages ago the great law-giver, Confucius, taught them that there is a divine, active energy that takes hold of materiality and molds it into shape. Materiality always existed, and is the passive substance of the universe upon which divine energy plays. This active force was never personified, as was the God of Gautama, Brahm, Zoraster, or Mohammed. The Chinese have never tried to explain the power that lies beyond the things of nature. To them it has always been the "Unknowable." They never indulge in speculative controversies; and, therefore, we do not find in their religion metaphysical problems. They did not reach beyond their everyday life to try to solve those problems that have always puzzled man. This may in part account for their isolation, and for the consequent stationary condition of the Chinese, both intellectually and morally.

China boasts of but one supreme law-giver and reformer, a man who is dear to the Mongolian today, and who has become a world character. This was Confucius, who was born of very poor parents, about 500 B. C. His life comes down to us free from tradition and myth. He typified the divine, active essence: his life was one of constant work. He was not a special gift of the Supreme Intelligence to the race. He was poor and lowly in standing, so he told his followers, and therefore was his life devoid of miracle and super-naturalism. "He grew; he did not come full blown," remarks Professor Inoue Tetsujirō, of the Imperial University of Tokyo. The Chinese speak of Confucius as the man who met every difficulty of life and overcame it because of his remarkable strength and will to achieve. He possessed an all-compelling passion for study, and like the man of today who steps into the open, his conquest of the things of life came through the toil of an anguished soul. When manhood's day came, he gathered about him his followers and taught them as did Socrates before the temples of Athens. "Man is by nature virtuous," he said, "and con-

tains the true life, which is the life of heaven." In the writings of this remarkable man, one finds no boasting; only a soul-desire of knowledge. We find him saying, possibly at a time when a feeling of pessimism came over him: "In learning, it is as if I can never attain the end. Moreover, I fear I shall lose what I have learned." His humility resembles that of Faust who, in a moment of discouragement, falls back in his study chair, and says:

Alas! I have explored
Philosophy, and Law, and Medicine;
And over deep Divinity have pored,
Studying with ardent and laborious zeal;
And here I am at last a very fool,
With useless learning cursed,
No wiser than at first.

Confucius compiled the traditions of his people to show how righteousness and virtue had triumphed over wrong. He became the founder of a system of doctrines that have controlled the intellectual and spiritual lives of the Chinese down to the present day. By reflecting on the laws of morality, he traced them to their origin, and they became the absolute principles of government, both locally and nationally. His was a quiet life. The Chinese say that his soul became pure, because of the complete harmony between his body and spirit. In his older days, Confucius never stopped working. His will never became weakened; his dream was the perfection of self. Said he, "When I study the way, I never become weary of it; when I teach others, I never become tired."*

Though the teachings of China's great law-giver were practical, they made of the "Unknowable" an abstract creative force. This could not appeal to the material senses, so the people demanded "some external, direct manifestation of the divine." In order to visualize the power beyond self, the belief in spirits naturally grew among them. It was not long before the Chinese, like all other oriental people, became polytheists, and down through the ages, they developed a gross idolatry, which of all idolatries is the most reprehensible in existence. It is carried into the government of the state and home, and has resulted in a system of pun-

* Quoted by Professor Inoue Tetsujiro, Imperial University of Tokyo.

ishment for evil action, that causes the nations of the Occident to shudder.

Confucius died in 479 B. C. His people have made but little progress since his day. Their manners and customs became set, ages ago, and they have sunk to a very low condition of intelligence. But China is emerging from her long sleep, and, thanks to our own nation, she is coming in contact with the progress of the twentieth century. Her stepping into the light of the new day will be slow, but as sure as the law of progress is the law of God, China will in time come under the redeeming influence of Jesus Christ.

Salt Lake City, Utah.

THE CROSS OF SORROW.

(For the Improvement Era.)

They bore thee, dear, to the hill-side,
And laid thee beneath the sod.
While the birds were joyfully singing,
While youth fared forth a-Maying,
I felt the chastening rod.

Calmly I turned from thy grave-side,
But the sky was no longer blue;
The hills were veiled in grayness,
The sun was shadow'd too.

My heart cried out from its prison,
I lifted my hands and prayed;
Then, softly, there came from the heavens,
“ ‘Tis I, be not afraid; ”
Thou shalt be no longer lonely,
For the chosen of God you stand;
You bear the cross of sorrow,
And now that you understand,
Go forth, on errands of mercy;
Lift up the fallen and faint;
Comfort the sad and friendless;
List to the prisoner's plaint;
When thy heart is filled with compassion,
While the wounds of the suffering you bind,
Ere the bells sound the call to vespers,
Joy, thou shalt surely find.”

MAUD BAGGARLEY

Salt Lake City, Utah.

EDITOR'S TABLE.

"I KNOW THAT MY REDEEMER LIVES."

This discourse was delivered in the Tabernacle, Salt Lake City, March 16, 1902, by President Joseph F. Smith, and is reprinted at this time in the ERA because of its general value and because it answers questions on hand relating to the distinction between the Holy Spirit, or the Spirit of God, and the Holy Ghost:

My beloved brethren and sisters, while listening to the singing of the last hymn, my mind reverted to a revelation contained in the Book of Doctrine and Covenants, and I feel impressed to read a portion of it, and then make a few remarks concerning it, if I am led to do so. This revelation was given through the Prophet Joseph Smith, at Kirtland, in May, 1833:

Verily, thus saith the Lord, it shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice and keepeth my commandments, shall see my face and know that I am.

You will remember that the hymn which was sung by the choir begins thus:

I know that my Redeemer lives;
What comfort this sweet sentence gives!
He lives, he lives, who once was dead;
He lives, my ever-living head.

It occurs to me that in the words I have just read from the revelation there is a key given to us, as the people of God, by which we may know how to obtain the knowledge which is spoken of by the poet in this hymn—"I know that my Redeemer lives." The conditions are stated by which we may secure this knowledge. Furthermore, every soul who observeth the conditions shall not only know that he is, but he shall know also—

That I am the true light that lighteth every man that cometh into the world;
And that I am in the Father, and the Father in me, and the Father and I are
one.

This is not speaking of the greater light which is especially bestowed upon those who are born again; for not every man that cometh into the world is born again and entitled to receive the greater light by the gift of the Holy Ghost. Perhaps it may be well for me to make a few remarks in relation to this distinction between the light of Christ that lighteth every man that cometh into the world, and that light which comes after repentance and baptism for the remission of sins.

It is by the power of God that all things are made that have been made. It is by the power of Christ that all things are governed and kept in place that are governed and kept in place in the universe. It is the power which proceeds from the presence of the Son of God throughout all the works of his hands, that giveth light, energy, understanding, knowledge, and a degree of intelligence to all the children of men, strictly in accordance with the words in the Book of Job, "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." It is this inspiration from God, proceeding throughout all his creations, that enlighteneth the children of men; and it is nothing more nor less than the spirit of Christ, that enlighteneth the mind, that quickeneth the understanding, and that prompteth the children of men to do that which is good and to eschew that which is evil; which quickens the conscience of man and gives him intelligence to judge between good and evil, light and darkness, right and wrong. We are indebted to God for this intelligence that we possess. It is by the spirit which lighteth every man that cometh into the world that our minds are quickened and our spirits enlightened with understanding and intelligence. And all men are entitled to this. It is not reserved for the obedient alone; but it is given unto all the children of men that are born into the world.

GIFT OF THE HOLY GHOST.

But the gift of the Holy Ghost, which bears record of the Father and the Son, which takes of the things of the Father and shows them unto men, which testifies of Jesus Christ, and of the

ever-living God, the Father of Jesus Christ, and which bears witness of the truth--this Spirit, this intelligence is not given unto all men until they repent of their sins and come into a state of worthiness before the Lord. Then they receive it by the laying on of the hands of those who are authorized of God to bestow his blessings upon the heads of the children of men. The Spirit spoken of in that which I have read is that Spirit which will not cease to strive with the children of men until they are brought to the possession of the greater light and intelligence. Though a man may commit all manner of sin and blasphemy, if he has not received the testimony of the Holy Ghost he may be forgiven by repenting of his sins, humbling himself before the Lord, and obeying in sincerity the commandments of God. As it is stated here, "Every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am." He shall be forgiven, and receive of the greater light; he will enter into a solemn covenant with God, into a compact with the Almighty, through the Only Begotten Son, whereby he becomes a son of God, an heir of God, and a joint heir with Jesus Christ. Then, if he shall sin against the light and knowledge he has received, the light that was within him shall become darkness, and oh, how great will be that darkness! Then, and not till then, will this Spirit of Christ that lighteth every man that cometh into the world cease to strive with him, and he shall be left to his own destruction.

This is in accordance with the doctrine of Christ, as it is revealed in the New Testament; it is in accordance with the word of God as it has been revealed in the latter-day through the Prophet Joseph Smith. God will not condemn any man to utter destruction, neither shall any man be thrust down to hell irredeemably, until he has been brought to the possession of the greater light that comes through repentance and obedience to the laws and commandments of God; but if, after he has received light and knowledge, he shall sin against the light and will not repent, then, indeed, he becomes a lost soul, a son of perdition.

The question is often asked, is there any difference between the Spirit of the Lord and the Holy Ghost? The terms are frequently used synonymously. We often say the Spirit of God

when we mean the Holy Ghost; we likewise say the Holy Ghost when we mean the Spirit of God. The Holy Ghost is a personage in the Godhead, and is not that which lighteth every man that comes into the world. It is the Spirit of God which proceeds through Christ to the world, that enlightens every man that comes into the world, and that strives with the children of men, and will continue to strive with them, until it brings them to a knowledge of the truth and the possession of the greater light and testimony of the Holy Ghost. If, however, he receive that greater light, and then sin against it, the Spirit of God will cease to strive with him, and the Holy Ghost will wholly depart from him. Then will he persecute the truth; then will he seek the blood of the innocent; then will he not scruple at the commission of any crime, except so far as he may fear the penalties of the law, in consequence of the crime, upon himself.

JESUS THE FATHER OF THIS WORLD.

I will read a little further:

And that I am in the Father, and the Father in me, and the Father and I are one.

I do not apprehend that any intelligent person will construe these words to mean that Jesus and his Father are one person, but merely that they are one in knowledge, in truth, in wisdom, in understanding, and in purpose; just as the Lord Jesus himself admonished his disciples to be one with him, and to be in him, that he might be in them. It is in this sense that I understand this language, and not as it is construed by some people, that Christ and his Father are one person. I declare to you that they are not one person, but that they are two persons, two bodies, separate and apart, and as distinct as are any father and son within the sound of my voice. Yet, Jesus is the Father of the world, because it was by him that the world was made. He says:

And the Father and I are one.

The Father because he gave me of his fulness, and the Son because I was in the world and made flesh my tabernacle, and dwelt among the sons of men.

I was in the world and received of my Father, and the works of him were plainly manifest;

And John saw and bore record of the fulness of my glory; and the fulness of John's record is hereafter to be revealed:

And he bore record, saying, I saw his glory that he was in the beginning before the world was;

Therefore in the beginning the Word was, for he was the Word, even the messenger of salvation.

The light and redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

The worlds were made by him: men were made by him: all things were made by him, and through him, and of him.

And I, John, bear record that I beheld his glory, and the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

And I, John, saw that he received not the fulness at first, but received grace for grace;

And he received not of the fulness at first, but continued from grace to grace, until he received a fulness:

And thus he was called the Son of God, because he received not of the fulness at the first.

GLORIOUS POSSIBILITIES OF MAN.

What a glorious thought is inspired in the heart when we read sentiments like this, that even Christ himself was not perfect at first; he received not a fulness at first, but he received grace for grace, and he continued to receive more and more until he received a fulness. Is not this to be so with the children of men? Is any man perfect? Has any man received a fulness at once? Have we reached a point wherein we may receive the fulness of God, of his glory and his intelligence? No; and yet if Jesus, the Son of God, and the Father of the heavens and the earth in which we dwell, received not a fulness at the first, but increased in faith, knowledge, understanding and grace until he received a fulness, is it not possible for all men that are born of women to receive little by little, line upon line, precept upon precept, until they shall receive a fulness, as he has received a fulness, and be exalted with him in the presence of the Father?

The revelation continues:

And I, John, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice out of heaven, saying, This is my beloved Son.

This voice out of heaven came from God, the Father of our Lord and Savior Jesus Christ.

And I, John, bear record that he received a fulness of the glory of the Father; And he received all power both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him.

And it shall come to pass, that if you are faithful you shall receive the fulness of the record of John.

I give unto you these sayings that ye may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

For if you keep my commandments you shall receive of his fulness, and be glorified in me as I am in the Father; therefore, I say unto you, you shall receive grace for grace.

And now, verily I say unto you, I was in the beginning with the Father, and am the first-born.

And all those who are begotten through me are partakers of the glory of the same, and are the church of the first-born.

Ye were also in the beginning with the Father, that which is Spirit, even the Spirit of truth,

And truth is knowledge of things as they are, and as they were, and as they are to come;

And whatsoever is more or less than this, is the spirit of that wicked one who was a liar from the beginning.

The spirit of truth is of God. I am the spirit of truth, and John bore record of me, saying—He receiveth a fulness of truth, yea, even of all truth.

And no man receiveth a fulness unless he keepeth his commandments.

He that keepeth his commandments receiveth truth and light, until he is glorified in truth and knoweth all things.

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can it be.

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also, otherwise there is no existence.

Behold, here is the agency of man, and here is the condemnation of man; because that which was from the beginning is plainly manifest unto them and they receive not the light.

And every man whose spirit receiveth not the light is under condemnation.

For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receiveth a fulness of joy:

And when separated, man cannot receive a fulness of joy.

MAN TO BECOME LIKE CHRIST.

In other words, he spirit without the body is not perfect, and the body without the spirit is dead. Man was ordained in the

beginning to become like Jesus Christ, to become conformed unto his image. As Jesus was born of woman, lived and grew to manhood, was put to death and raised from the dead to immortality and eternal life, so it was decreed in the beginning that man should be, and will be, through the atonement of Jesus, in spite of himself, resurrected from the dead. Death came upon us without the exercise of our agency; we had no hand in bringing it originally upon ourselves; it came because of the transgression of our first parents. Therefore, man, who had no hand in bringing death upon himself, shall have no hand in bringing again life unto himself; for as he dies in consequence of the sin of Adam, so shall he live again, whether he will or not, by the righteousness of Jesus Christ, and the power of his resurrection. Every man that dies shall live again, and shall stand before the bar of God, to be judged according to his works, whether they be good or evil. It is then that all will have to give an account for their stewardships in this mortal life. The word of God is spoken to the children of men. It has been revealed from the heavens. It is extant in the world. It is in force upon the people. Those who reject it will have to answer for it before God, the judge of the quick and the dead; while those that receive and obey the word of the Lord and keep his commandments, as I have read, shall not only come to a knowledge of the truth, but shall look upon the face of the Redeemer and shall see and know him as he is. Furthermore, they will acknowledge that it is through the atonement and power of the Savior that they are brought again unto life immortal, to enjoy eternal felicity in the celestial kingdom of God, provided they have been obedient to his commandments.

The Lord continues:

The elements are the tabernacle of God; yea, man is the tabernacle of God, even temples; and whatsoever temple is defiled, God shall destroy that temple.

The glory of God is intelligence, or, in other words, light and truth.

Light and truth forsake that evil one.

Every spirit of man was innocent in the beginning, and God having redeemed man from the fall, men became again in their infant state, innocent before God.

And that wicked one cometh and taketh away light and truth, through disobedience, from the children of men, and because of the traditions of their fathers.

The word of the Lord is truth. You ask, What is truth? It is the truth that God lives. What more is truth? It is the truth that Jesus Christ is the Son of God, the Redeemer of the world; that he atoned for the sin of Adam, and that through our repentance and obedience to him we shall receive a forgiveness of our own sins, and shall be cleansed therefrom, and exalted again in the presence of God, from whence we came. It is truth that God has revealed to the world that except a man be born again he cannot see the kingdom of heaven. It is eternal truth that except that a man be born of the water and of the Spirit he cannot enter into the kingdom of heaven. These are the Almighty's truths that he has revealed to the children of men, and upon these we will stand. We propose to bear our testimony to these truths, and to declare these principles to the children of men, as long as God will give us his Spirit, and we are entrusted with this mission to declare Jesus Christ and him crucified and risen from the dead, and Joseph Smith raised up by the power of God to restore the fulness of the everlasting gospel and the authority of the holy Priesthood to the earth in the dispensation of the fulness of times. We bear this testimony to the world, and we know that our testimony is true; for we have received of that Spirit of truth which is of God, and of which Jesus speaks here through the Prophet Joseph Smith. Therefore, our testimony is in force upon the world. Especially is it in force upon those who have yielded obedience to the message of salvation as it has been restored to the earth and declared unto you.

PERSONAL TESTIMONY.

Now, my brethren and sisters, I know that my Redeemer lives. I feel it in every fiber of my being. I am just as satisfied of it as I am of my own existence. I cannot feel more sure of my own being than I do that my Redeemer lives, and that my God lives, the Father of my Savior. I feel it in my soul; I am converted to it in my whole being. I bear testimony to you that this is the doctrine of Christ, the gospel of Jesus, which is the power of God unto salvation. It is "Mormonism." But there is much more that could be said in relation to these matters. "Mormonism" has been interpreted by one who was inspired to mean "more

good." We have accepted the term "Mormon." It having been applied to us by our enemies simply because we believed in the Book of Mormon, and we are not ashamed of it—we are not ashamed of "more good." We believe in every principle and precept of the gospel, and in all the law of God. We believe that every principle is essential. We believe that we should do our duty to God and to our fellow-men. We should do unto others as we would have them do to us. We should observe the laws of chastity, honesty and uprightness, deal justly with our neighbors, and kindly and mercifully with the erring. We should seek to do good at all times and under all circumstances. The feeling should predominate in our hearts that we are here, not to do evil, but to do good; not to increase error, but to diminish it and to increase the knowledge of truth; to make men happy, and to spread happiness abroad in the world, by persuading men to do that which is right. There is no real happiness in wickedness. There is no real enjoyment in sin and transgression. The only source of real enjoyment and perfect happiness is in the observance of the laws of truth and righteousness.

The Lord bless you, and help us all to live our religion and to keep the commandments of God, that we may look upon his face, and that we may see the Redeemer when he shall come to the earth again; for he will come, and when he does come again he will not come as the meek and lowly Nazarene, without "where to lay his head," and without respect and honor, but he will come as God out of heaven, clothed with power, glory, justice, judgment and truth. He will come with the hosts of heaven, and he will receive those who have kept his commandments in the earth as the church prepared for the Bridegroom, while he will take vengeance upon the ungodly.

This is not my doctrine; it is the declaration of the Bible, of the ancient prophets, and also of the modern prophets, who have spoken by inspiration. I am but repeating their words, and I tell you nothing new. God bless you and keep you in the path of duty, and deliver us all from evil, and help us to be steadfast and faithful to the covenants that we have made, and to the cause of Zion and of redemption for the living and the dead, is my prayer in the name of Jesus. Amen.

MESSAGES FROM THE MISSIONS.

During the half year ending December 31, 1907, there were seventy-five baptisms in the Swedish mission, ten ordinations and nineteen children blessed. The sixty-two missionaries in the five conferences of Stockholm, Goteborg, Skane, Sundsvall, and Norrkoping, distributed 115,015 tracts, and 23,188 books, visited 70,426 stranger's homes, and held 11,804 gospel conversations, and 1,550 meetings.

From the annual report of the British mission for 1907, published in the January 23rd issue of the *Millennial Star*, we learn that there are thirteen conferences in this mission; 99 branches, 292 missionaries, including one lady, 4,667 members, 5,268 officers and members, and 877 children under eight years of age, making a total of souls of 6,145. During the year there were 986 baptisms. Aside from this, the elders held 335,944 gospel conversations, distributed 4,574,620 tracts and 127,724 books. The number of meetings held was 15,607. President Charles W. Penrose, his co-workers, and the elders in the field deserve praise and congratulations for the splendid showing which has been made. The Lord is certainly blessing their efforts, and we trust that he will continue to aid them in the great work of preaching the gospel to the people. In five European missions, there are 41 conferences, 715 missionaries, 17,819 souls, and there were 2,101 baptisms. Turkey and Africa are not included in this number.

Elders L. Cook and R. J. Hunsaker, writing from Jackson, Breathitt county, Ky., under date of January 30, express their appreciation of the ERA which they pronounce, "much better this year than ever before," and then continue: "We are thankful to our Heavenly Father for opening the way for us to explain the principles of the revealed gospel in its purity, and to warn the people of the judgments that will befall them if they do not adhere to the teachings of the servants of God. We have several earnest investigators, and have been granted the privilege of preaching in the Presbyterian church at any time. The eyes of the blind are beginning to see out of obscurity and out of darkness. The power of the Holy Priesthood is being made manifest, and the people are beginning to see that the little stone, spoken of by the Prophet Daniel, cut out of the mountains, is destined to fill the whole earth. May this 'marvelous work and a wonder' still continue to advance, is our earnest prayer."

Elder D. H. Fowler, writing from Independence, Missouri, January 20, says: In this center place of Zion we have an aggressive and progressive M. I. A., which for results might well be pitted against almost any like organization in the Stakes of Zion. We are stirring the depths of the subject, "Spiritual Growth," and have already derived an abundance of nutrition. The Manual, this year, is a power. The people of this place, generally speaking, would be a credit to any community, in religious tolerance and general respect for others' views. Those who seem to be actuated by a mistaken zeal of bigotry have plenty of room to vent their wrath, for they appear to be few, or do not actively assert themselves. As

I glance out of the window at the courthouse grounds yonder, and note the peaceful surroundings, it hardly seems possible that it is the spot where, a few decades ago, a murderous rabble howled for the blood of the Prophet Joseph. When one surveys the peaceful streets of the town, or chats pleasantly with its worthy citizens, one can little realize that not so long ago said streets were cleared of "Mormons," at the point of the bayonet. Such are the great preparations of the Lord for the bringing about of "the Zion of our God" and of all His purposes.

Elder Alvin E. Jordan, clerk of the London conference, writes under date of December 31, 1907, from No. 97 Farleigh Road, Stoke Newington, London: "We have indeed been blessed by the Lord during the past year, and we have reaped the fruits of our labors to a great degree. We number at present, thirty-nine elders, all bright and energetic men, with a true desire to make known God's work among the people. During the past year many thousands of tracts and books have been distributed, and the elders have been constant in their labors. As a result, much good has been done, and one hundred and thirty-two members have been added to the fold of Christ. We have met some opposition in our work, but have come out of it much strengthened for having maintained our views and compared them with those of the world. We are pleased with the success that has attended us in the past, and know that if we are prayerful and humble, and always found doing our duty, God will be pleased to bestow his blessings upon us in the future. The harvest is ripe, and, with the help of the Lord, we expect to outdo our last years' record during the new year."

Elder George W. Simons, No. 18 Tapscott St., Kimberley, Cape Colony, South Africa, writes: "We have summer here while you are having winter, and winter here when the flowers are in bloom at home. I enjoy my missionary life better than I expected at first. South Africa is a much better place than I imagined. There are many white people here, among whom we work. We do not preach to the colored race. I am in the city of the diamond mines, and there are many diamonds in the district around here, but all the country belongs to the Debeers Company, and no one is permitted to search for diamonds without their consent. If any one should pick up a diamond on the street, which, by-the-by, is very often the case, he is under obligation to deliver it at the Debeers office where he would receive so much per caret. If they do not turn it in and are discovered, it means a punishment of seven years' hard labor. This company seems to have its own way in pretty much everything in this country, as the mines are the only paying industry out here. The diamonds are found in what is called a blue rock. It is dug out of the earth and taken into a field where it is scattered and left for from eight to ten months in the sun. When it is brought out, it is a hard, blue rock, but by contact with the air for a length of time it disintegrates, when it is gathered and washed. The blue ground and the mud float away, but the heavier matter remains in the bottom and is loaded into carts and taken to a building called the pulsator, where it is divided into three classes, the coarse, the fine, and the medium. It is then first put through a flume, and later through a second flume con-

taining a kind of grease on the bottom to which the diamonds cling while the other matter floats away. There are seven mines around this city and each employs about six thousand Kaffirs, besides white men. If it were not for the mines in Africa, things would be at a stand-still financially, for since the war, South Africa is in a bad financial condition. Many are greatly in want of food, and at the present time mine owners are discharging laborers by the hundreds, the cause being largely political, in order that the owners may gain popularity and so further obtain a hold upon the land. In this way they do not consider the people, only themselves. I have seen some of the workings of the mines and expect to see more in the near future."

NOTES.

The impossible becomes possible when a restless determination deals with it. Man was not created in God's image, his nostrils filled with God's breath, and all the earth placed under his dominion to meet with impossibilities at every step. The impossibilities are man's own creation, not God's, and for man voluntarily to surround himself with impossibilities is an insult to his Creator. Let him, rather, stride forth upon the earth, over which he was given dominion; let him hold up his head; tighten his muscles; let the warm red blood surge through his veins and conquer. It is the man who brings things to pass in spite of difficulties, who honors his Maker, and is leader among men. The angel who wrestled with Jacob declared, "As a prince hast thou power with God and with man, and hast prevailed." Carlyle's definition of a king is "The man who can." The man who always can't is a puny creature, ever growing smaller and weaker. The man who can grows upon his own God-given strength until he becomes a giant, subduing the material things of the world, realizing his ideals, making the home, the community, the state better, and proving his right to be called one of the sons of God.—*The Circle*.

All sorts and conditions of men have excellent reasons for their position in life. *Illustrated Bits* tells of a tramp who had no illusions about the cause of his own condition:

Mrs. Finehealth (at hotel entrance): No, I have no money to spare for you. I do not see why an able-bodied man like you should go about begging.

Lazy Tramp: I s'pose, mum, it's fer about the same reason that a healthy woman like you boards at a hotel, instead of keeping house.

The professor in charge of a Princeton class room, had been annoyed by the tardy entrance of a student. He pointedly ceased talking until the man took his seat.

After lecture the student apologized. "Professor," said he, "my watch was fifteen minutes out of the way. It has bothered me a good deal lately, but after this I shall put no more faith in it."

"It's not faith you want in it," replied the professor; "it's works."

SEVENTY'S COUNCIL TABLE.

BY B. H. ROBERTS, MEMBER OF THE FIRST COUNCIL.

Of the Name of God not Being Found in the Book of Esther.—By the way, referring to Lesson IX (Year Book, p. 52) and recalling the fact that the name of God is not found in the Book of Esther, brings to mind a thought that came to us while addressing a quorum engaged on this lesson; namely, that while the Book of Esther does not contain the name of Deity, yet I believe God's presence throughout the book is more manifest than in books containing his name. One feels in reading Esther that the existence and presence of God is taken for granted, and in this respect the book is like the great, universal book spread out before the world in the star-lit heavens. Nowhere in those heavens is the name of God writ, but no mind ever contemplated them but what he felt the divine presence; and the glory of God, if not his name, is everywhere proclaimed in them, yea, even "his eternal power and Godhead."

Use of Seventies as Ward Teachers.—We hope the members of our quorums will cheerfully respond to any appointments made for them by the bishops as ward teachers. We urge this on two accounts, just as we do in saying a word for the use of our Seventies as home missionaries; namely, first, we desire our Seventies to be useful in the ministry at home, as both the bishops and the people have need of their labors in this calling; and, secondly, the Seventies need just the kind of training that is possible to acquire in acting as ward teachers. It is not from the public platform that the greatest amount of missionary work is done, nor the most effective missionary work. It is at the fireside of the people. It is in personal contact with men and women, that the most effective missionary work is accomplished. And the opportunity of going into the homes of the Saints, and from the commonplaces with which conversation and the work of teaching necessarily begins, to guide the conversation to the consideration and exposition of themes of the gospel worth while, affords a kind of training that every Seventy needs, and of which he should most cheerfully avail himself. And as we say concerning the home missionaries, so we say to our Seventies acting as ward teachers: When you do go into the homes of the people, take something with you. Teach something that will be worth while. Do not content yourselves with mere formalities and commonplaces, but read the Scriptures, expound them, pray, sing, give some manifestation of light and spiritual power within you. Be ambitious to have the people anxious for you to come. Be in this labor twice blessed: bless those to whom you go with your message; bless yourself in acquiring the power to deliver your message effectively; and God be with you!

A Word About the Year Book Lessons.—Quite generally the First Council hears good words about the Year Book lessons, and the interest taken in them. Much more good is resulting from having an explicit purpose in view than hap-hazard methods or absence of definite purpose. Of course, ideal conditions do not everywhere obtain in conducting the class exercises, but just as he who aims at a star will shoot higher than he who aims at a mole hill, so our quorums aiming high will obtain better results than if their purpose were less exalted. Here and there, however, we hear complaint of the hardness of the lessons and their length. Too much, it is claimed, is given, which leads us to believe that very likely there exists some misapprehension as to the purpose of our present year's course of study. In the Introduction to the Year Book extensive reading in the books of scripture being reviewed is emphasized; but it is also pointed out that the object in our present year's work is not to ponder deeply over texts, or study thoroughly those books, but on the contrary it is urged that we make a rapid survey of them, reading rapidly and with the view of getting the general idea of the various books of the scriptures as books, finding out when, and how, and under what circumstances they were written, and something about the general character of them, so that the student will have in mind the nature of the scriptures as books, and this can be very rapidly acquired. In this connection we would urge that the notes of the lessons are not the important things to read and study, but the references given in connection with the lesson analysis. The notes are intended to be mere side-lights thrown on the subject to help and guide the student, and should by no manner of means be regarded as the chief things of the lesson. If these ideas are strictly adhered to in the work, we think the lessons will not be found difficult or too long. But if after all the task is regarded as a little hard, then devote more energy to its mastery; and by practice, the work of preparation will become easier. Remember also the old motto of the Greeks, "The Hard is the Good."

The Assignment of Lessons.—The lessons of the Year Book should be assigned from the lesson analysis, not from the notes. A short time since when visiting one of the quorums, we found that the lessons were assigned from the notes, each note being given to one member, with the result that he thought his Seventy's work for the week accomplished if he mastered the subject treated in the note! Imagine that being the lesson for a Seventy for a whole week! How much mental activity would be cultivated by that achievement! How much intellectuality would be developed! How soon would a Seventy attain spiritual power! We do not desire to say anything harsh, but such ideas of Seventy's work is rather contemptible. The notes are the least important part of the lesson. It is the scriptures we want our Seventies to read, and get their ideas from these original sources. The notes are merely suggestions to help the student, and on some important matters in the lessons there are no notes at all. Moreover, where the assignment method of teaching is followed, we suggest that it is well to give the whole of the larger subdivisions of the lesson to one person, and not distribute the minor divisions each to a member. One of the purposes to be accomplished in these lessons is to train our members in the combination of ideas leading up to some general conclusion from all premises considered, and if the subject be too minutely divided, and then these minute subdivisions given to separate persons,

we would miss the training that comes from combining many ideas to one general end. Therefore, the teachers should so assign lessons as to require each one who receives an assignment to generalize from his data some conclusion. To be more explicit, take Lesson IX (page 52 of the Year Book) for an example. The general lesson is on the historical books of the Old Testament. Subdivision I, "The Books of Ezra and Nehemiah," should be given to one member and let him treat these books under the subdivisions 1 and 2, with their further subdivisions. Then give the second general division of the lesson, the Book of Esther, to another, allowing his treatise on the subject to cover all the subdivisions following the title, that is, let him treat of the authorship and historical character of the Book of Esther; also the Feast of Purim and its value as an historical monument; also let him discuss the omission of the name of God in that book. We further suggest to the teachers the importance of an intelligent pre-view of the lessons when assigning them and pointing out some of the prominent features. Especially will correlating some of the lesson's features with present day questions of interest, and the like, create and intensify interest upon the coming week's home study and preparation. Do not neglect pre-viewing; it is quite as important as re-viewing.

The Use of Seventies as Home Missionaries.—The question has come up in some quorums as to whether our Seventies should be used by the local authorities, Presidents of Stakes, for home missionaries, as sometimes home mission appointments would call them away from attendance upon their class meetings on Sunday mornings. In reply to inquiries made upon the subject, the First Council calls attention to the fact that in most cases where home mission service is required of the members of our quorums, the place of appointment can be reached after the class of the quorum meeting on Sunday morning, and only in comparatively few cases would it be necessary to miss the class meeting to fill home mission appointments. And where that becomes really necessary, we suggest to our quorums that they regard as a legitimate excuse for non-attendance at any quorum meeting, the fact that a member was filling a home mission appointment. Work as home missionaries is the very best kind of training for our Seventies. It gives them an opportunity to exercise themselves in the art of teaching the gospel, and is therefore desirable, not only because we wish our members to render these services in the home ministry of the Church, and for the good of the people to whom they minister, but also it is desirable on their own account for the training that it affords them. To put it in the form of a pleasantry, it gives them a chance to practice on the people at home. A practice, which as a rule, the Seventies very much need, and to which our people—good, patient souls! will submit. And, by the way, when our Seventies fill home mission appointments, we suggest to them that they make it a point to have something to say to the people. Do not go to them with empty hands, (we had almost said empty heads) take something with you, let both mind and heart be full. Let us build up a reputation throughout Israel for the Seventies that will cause the people to say, "Some of the Seventies will be at meeting as home missionaries today, we shall have a mental and spiritual feast." Take some of the ideas to be gathered from your Seventies lessons and exploit them before the people. You will be astonished how interested the people will be in many of these subjects.

MUTUAL WORK.

HAWAIIAN M. I. A.

The annual report of the conjoint Mutual Improvement Associations of the Hawaiian Mission for the year ending December 31, 1907, has been received, signed by Samuel E. Woolley, president, and W. J. Flowers, clerk of the mission. The names of the seven conferences are: Laie, Oahu, Kauai, Hailo, W. Maui Honolulu, So. Hawaii. In these seven conferences there are 25 branches, and each branch has an organization of the M. I. A., properly supplied with presidents, counselors, secretaries and treasurers, most of whom are natives. There are 1,188 members, 1,071 active members, with an average attendance of 613. There were 1,042 meetings held altogether. The largest branch is Honolulu, with an active enrollment of 125, and an average attendance of 75. Then follows Laie, with 100 enrolled, 80 active and 49 average attendance; Kekaha, with 87 active and an average attendance of 45. The smallest enrollment is in Molakia, 16, and an average attendance of 12; and Kapaia, with an enrollment of 18 and an average attendance of 14. The Y. M. M. I. A. Manual and roll and record books are used, and in Laie, Waikiki and Honolulu there are small beginnings for libraries. Elders Eugene J. Neff, H. H. Millward, and W. C. Jefferies are the mission president and counselors of the M. I. A.

MUTUAL NOTES.

Liahona the Elder's Journal, is authority for the statement that a Mutual Improvement association has been organized in St. Joseph, Mo., and that much interest is taken in the work. The current Manual is the text book. On January 24, a Y. L. M. I. A. was organized in Independence, Mo., with May Green, President; Phebe Madsen, Joanna Oleson, counselors; Minnie Anderson, secretary; Eliza Summerhays, treasurer. They will meet conjointly with the young men for preliminary programs, and will study the current outlines, as found in the *Young Woman's Journal*.

In an introduction to a notice of the 3rd ward, Brigham City, last month, it was stated that there was an ERA in every family in the ward. This is not quite correct, but the officers, as was stated in the body of the writing, aim to place one in every home. It should also be noted that there are 695 souls in the ward, and 115 subscribers, not 929 souls and 110 subscribers, as before stated.

Joseph Reber, president of the Littlefield association, an unorganized ward in St. George Stake, Utah, claims to have broken the record for obtaining subscriptions for the ERA. He says: "I have only seven families in this place to canvass, and have secured eight subscribers." "He hopes this is a record-breaker for the ERA," and it certainly is, for no other ward up to date has reported more subscribers than families.

EVENTS AND COMMENTS.

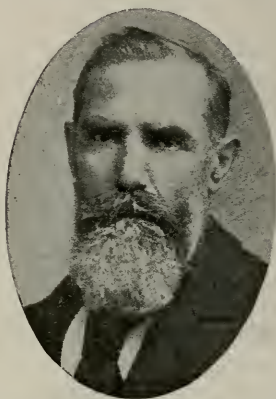
BY EDWARD H. ANDERSON.

Edmund Clarence Stedman.—The “banker-poet” died in New York, January 18, 1908. He was born in Hartford, Conn., October 8, 1833, entered Yale in the class of 1853, where he excelled in Greek, and in English composition. A student prank brought his career as undergraduate to an abrupt termination; so he was compelled to leave school, and in 1856 he began contributing to various New York journals. During 1861-3 he was Washington correspondent of the New York *World*, and then held a post in the office of Attorney-General Bates. In 1869, he entered business on the stock exchange, because, as he is said to have expressed himself, “I needed to be independent in order to write and study.” He was a member of the stock exchange until he retired from business in 1900. In 1869, having now become honored, he was restored to the roll of his class and awarded the master’s degree. His first collection of poems was published in 1860. His *Victorian Poets* appeared in 1875, and has passed through many editions. The *Poets of America* appeared in 1885. *Pan in Wall Street* is considered one of his best poems, though his kinsman, Thomas Wentworth Higginson, thinks the little poem, *Stanzas for Music*, is the one that will live, and that only few of his others will survive the test of time, even as *Holmes Last Leaf* and the *Chambered Nautilus*, are about the only poems among his that will prove immortal. Stedman was a remarkable combination of a man of letters and a man of affairs, whose career furnished a moral for business men who have no taste for intellectual recreation, no desire beyond the daily routine of their offices, and who waste their powers in the one toil of gathering and scattering dollars. A writer in the New York *Sun* says of Mr. Stedman: “His conversation was witty, with a dash of the business man’s bluntness, but always genial and sympathetic. He was a hard worker, a brave man, and a loyal friend.”



George Crismon.—Only few of the pioneers of 1847 remain. Elder George Crismon, pathfinder and pioneer was one of them. He arrived in Salt Lake City in October, 1847, and died there Jan. 27, 1908. He was born in Scott county, Illinois, in 1833, so that he was only a young man when he came west. His father, Charles Crismon, joined the Church in 1836, and with his family moved to Caldwell county, Mo., [in 1838. When the Saints were driven out of Missouri, the

Crismon family returned to Illinois, and later, in 1841, built a house in Macedonia, Hancock county, about 20 miles from Nauvoo and eight from Carthage. Here



they remained until 1845 when they gathered to Nauvoo, from which city they were expelled with the Saints in 1846, and proceeded to Winter Quarters. They spent the winter of 1846-7 in Niobara, Nebraska, and came over the plains the summer following. Remaining in Salt Lake until 1849, the family went to California engaging some in mining, and when, in 1857, the Church began to colonize San Bernardino Co. the Crismon family moved thither and erected there the first saw-mill ever built south of Monterey. Owing to the Johnston army troubles they returned to Utah, arriving in 1858. The family decided that if their people were to be annihilated, they would share the same fate, and so started by team for Utah over the deserts. President Joseph F.

Smith, on returning from a mission to Hawaii, engaged to drive one of their teams, and, as he testified at Elder Crismon's funeral which was held in the 14th ward assembly Hall, February 1, it was while on this duty that he learned to know George Crismon as a true man—a man of honor and unsullied integrity,—true to his people and his friends, ever ready to respond to any arduous call of duty. In 1865-6 the Crismons built the Husler mills on State street. In 1878 George and his father removed to Arizona, and there helped to pioneer the country and settle the Saints. They built the Crismon mill at Phoenix. Elder George Crismon spent nearly all his days in pioneer work, in milling, railroad building, mining, and other industries. He helped build the Union Pacific, and the Oregon Short Line from Granger 75 miles west, and paid much attention to the development of mining property in the state. He was always a faithful member of the Church, was at one time counselor to the bishop of the 14th ward, and at his death a High Counselor in the Granite stake of Zion. He filled a mission to England in 1872-3. In the early days he belonged to the local militia and had an active career as Indian fighter. Two terms he served as collector of Salt Lake county, and in 1884-5-6 as a member of the Salt Lake City Council. He has a large family to revere and honor his name, and friends in all parts of the great West for the development of which he devoted his days.

Huntsville and Prohibition.—The people of Huntsville, Weber county, should feel encouraged, and deserve congratulation, upon the decision of Judge J. A. Howell, rendered January 16, in which he sustained the city officers chosen by the citizens who favored the abolition of the liquor saloon in that city. The election was held November 5, last, and Hon. Nels Lofgren was elected mayor with a full ticket favoring prohibition. The election was contested by N. C. Mortensen, in the Second District Court, but it was found that the ticket fairly won. Now

it is in order for the newly elected officers to carry out the principles upon which they were elected, by abolishing the saloons, and making their city a pioneer in a movement that it is to be hoped will shortly make itself a force for similar action in every city and town of Utah, and ultimately result in state prohibition.

On January 25, the Baltimore and Ohio railroad announced that all employees engaged in running or directing trains must be total abstainers from intoxicants. This is only one out of many great corporations that have made this order. Why should not men who direct a city or a state be as temperate as those who direct a railroad? Their work is quite as important, when we count the influence of their example on the young men.

Danish Painter and Poet Dead.—Since 1872, when his first collection of poems appeared, until the late 90s, Holger Henrik Herholdt Drachmann, has been the acknowledged Danish advocate of European radicalism. He was the embodi-

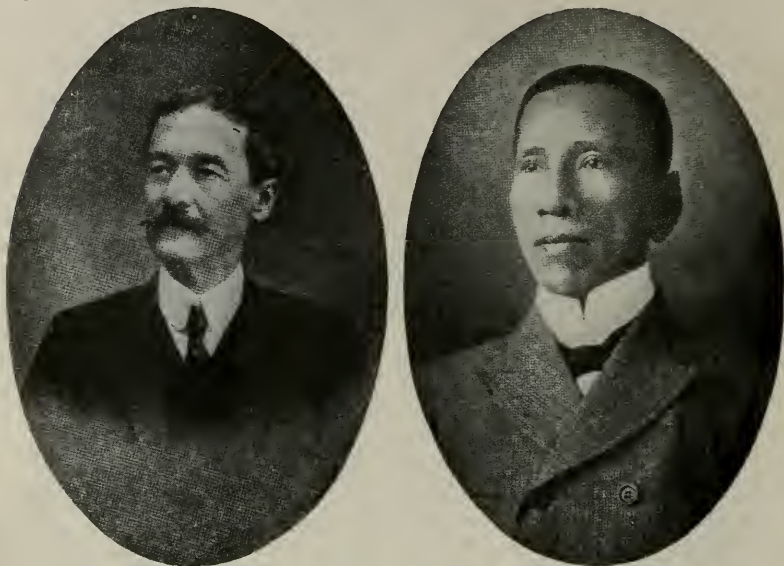


ment in his nation of the restlessness so pronounced, both there and in the nations of Europe generally, during the latter part of the nineteenth century. It must be stated, however, that his sentiments underwent considerable modification, as he grew older. He was born October 9, 1846, at Copenhagen, and died at Hornbeck, near the city of his birth, January 14, 1908. He received his education in his native city; and between 1866 and 1870 studied painting at the Academy of Fine Arts, achieving some success in the painting of marine views. Under the guidance of his contemporary, George Brandes, a Danish-Jewish literary critic, four years his senior, he abandoned painting, and devoted himself to literature, producing,

besides his splendid lyric poems, a large number of popular novels. No one has ever succeeded in painting with so great poetic effect the life of the fishers and sailors of Denmark as Holger Drachmann. He wove the Danish language into song and story as no other writer since Oehlenschlaeger.

First Representatives from Manila.—Congress has provided by law for two delegates to represent the Philippine Islands in the House of Representatives of the United States Congress. These were to be elected one each by the new Philippine Legislature and the Philippine Commission, which latter consists of four Americans and three Filipinos. The commission chose recently Hon. Benito Legarda, and the assembly, Hon. Pablo Ocampo de Leon. Legarda is of Spanish descent, being born in Manila, 54 years ago. He is a graduate of the local university, Santo Tomas, with the degree of Bachelor of Laws, and one of the wealthiest and most influential in the whole country. He has traveled largely in Europe, speaks well several languages with an almost perfect command of English, has visited the United States four times, and was a member of the Philippine Commission appointed to attend the St. Louis Exposition in 1904. His manner and conversation are said to be charming, and he is partial to our institutions, so that he will be a most acceptable delegate in Washington. He is a member of the

Progresista, or Government party, and has declared for eventual independence for the Philippines, but only when the United States shall consider the Filipinos prepared for the great responsibility of self-government.



Mr. Ocampo is a native of the islands, a pure Filipino "in head and face," belonging to an old and well-to-do Filipino family. He was born and graduated in the same city and college as Mr. Legarda, is a prominent patriot, politician and writer, and is one of the leading, though most conservative, Nacionalistas, which party is founded upon the idea that "the Filipinos are a distinct nation, capable of self-government, and that the United States should grant them independence at an early date." The two delegates will work together in all things for the benefit of the islands, unless the subject of independence arises. Their chief aim will be to improve the economic conditions of the islands, for, owing to the cattle plague which has killed 90 per cent of the work animals, the situation is worse than for 30 years. Their chief aim will be to show Congress the need of lowering or repealing the duty on sugar and tobacco.

The Portuguese Tragedy.—The little kingdom of Portugal, lying immediately west of Spain, is so far removed from a position of consequence in European politics that its doings are not usually of world-wide importance. The assassination, however, of King Carlos and the Crown Prince, has created an unusual interest in the present political status of Portugal. The story of the assassination is simple. The causes leading up to it are not so easy to understand.

From one of the earliest accounts to reach this country, it appears that King Carlos, his Queen Amelia, the Crown Prince Luiz Filippe, and Prince Manuel were visiting a fair at Villa Vicosa. They returned by boat and landed at the quay at

Lisbon at about 5 o'clock in the afternoon, February 1. They were met at the landing by the dictator, Franco, and two other cabinet ministers. These, however, did not accompany the royal party to the palace. The king and his party took a landau. He and the queen faced the horses, while the crown prince and his brother Manuel sat opposite their parents. When the party reached a square in the city known as *Praca do Commercio*, two parties of men moved rapidly towards the royal vehicle. One party stepped in front of the horses which the driver brought to a stand. The party of men in the rear of the vehicle threw aside their Spanish cloaks, drew out their carbines, and began a fusillade at the king, who rose from his seat and faced his assailants. He was immediately shot dead. The queen threw herself in front of the crown prince whom she sought to protect, but he arose and pressed her in his seat, while he faced the assassins who opened fire upon him. The young prince Manuel escaped with a slight wound, and the queen escaped by the promptness of a police who shot down one of the regicides who was in the act of taking aim at the queen. The driver, as soon as the way before him was opened, drove to a near by arsenal where the king was found to be dead and where the crown prince died in about five minutes. The queen was prostrate with grief; and it is said she passed the entire night with one hand upon the face of her husband, and the other upon the face of her son.

The circumstances leading up to this tragedy date back to May, 1907, when King Carlos dissolved the Portuguese Parliament and conferred dictatorial power upon his Prime Minister, Franco. The Parliament was divided into small groups of partisans whose conflicts with one another, and whose jealousies, were so great that the Parliament was unable to transact even the ordinary business involved in the daily affairs of government.

From the reports which reached this country at the time the Portuguese Parliament was dissolved, it would appear that Portugal was the victim of the worst sort of graft. The politicians held high salaried sinecures. It is said that single individuals held as many as eleven salaried offices at the same time. One politician drew \$12,500 a year as minister to China, and during the term of that office never left Portugal. It is said that he held a number of other positions and drew salaries amounting in the aggregate to more than \$30,000 a year. In another case it is said that Parliament donated certain sums of money to a nunnery which had ceased to exist; the moneys, however, appropriated for its support went into the pockets of politicians.

The king repeatedly warned the leaders of Parliament, or the Cortes, as it is called in that country, that they must get together and transact the necessary, though temporary, business of the country. His warnings were not heeded. Finally he decided upon a bold stroke by which he issued a decree suspending the constitution, and appointed his Prime Minister Franco a dictator, with practically unlimited power. Franco was a strong man, and ruled with an iron hand. The army was loyal to the king; the riots, therefore, which followed in Lisbon and other leading cities were promptly subdued. Newspapers were suspended, meetings prohibited, political clubs disbanded, and a strict censorship over the press established.

For a while the king refrained from attending public functions where he feared attempts would be made upon his life. Bombs were found in a theatre which it was expected he would attend. Matters, however, quieted down, and little by little the king and his minister moved about more freely without the attendance of armed guards, until February 1, when the whole kingdom was shocked by the sad news of the assassinations. It is supposed that the Republicans, who have among them a number of Socialists, caused the assassination of the king. There was no apparent disposition among the masses of the Portuguese towards a revolution, and the army was thoroughly loyal to the monarchy.

Young Manuel was only eighteen when the tragedy occurred, having been born in Lisbon, November 15, 1889, but according to the constitution he is authorized to take up the reins of government at that age. The Prime Minister, Franco, according to despatches, has fled from the country. At any rate, a new ministry has been appointed. The incident in itself may have been classed along with other assassinations of monarchs, in recent years, but for the attitude of Socialist bodies in the parliaments, in some of the leading European countries. Naturally the heads of governments were prompt in telegraphing expressions of sympathy to the queen of the Portuguese people. When, however, similar action was undertaken in the legislative department in different governments, the Socialists became strong in the opposition to expressions of sympathy. In France, the Socialists noisily interrupted Mr. Pinchon in his efforts to express sympathy for Portugal. The Unified Socialists in France went so far as to introduce a measure expressing the Chamber's sympathy with their fellow Republicans in Portugal. The president of this Chamber refused to submit the motion.

In Rome, the Republican Municipal Counselors became angry with the mayor who telegraphed condolence to Queen Amelia, and who had ordered the city flag at half mast. This intense opposition grew out of the refusal on the part of Carlos to visit Italy and Italy's king, upon the order of the Pope that he should not do so.

In Berlin, when the president of the Reichstag addressed the house in expressions of indignation at the assassination of the king and the crown prince in Portugal, several members at once arose in token of sympathy with the president's remarks. The Social Democratic Deputies, however, did not stand, but left the house before the address was ended. In Hungary, the government submitted to Parliament a motion of sympathy for the family of the late King Carlos. The Independent party at once opposed the motion, on the ground that Carlos had violated the constitution of Portugal. The motion was withdrawn.

The strong stand of the leading Socialists in different countries of Europe against sympathetic expressions over the death of the king must be taken as a measure of sympathy with the assassins whose work they refuse to condemn, even if they do not condone it. European Socialism is of that violent character that might make it easy to convert it into anarchy, if the psychological moment arrived. The growth of Socialism throughout Europe makes such an attitude dangerous to the internal stability of the present governments of continental Europe.—DR. J. M. TANNER.

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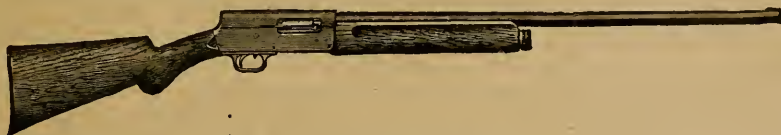
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